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# Academic achievement, personality and boarding home habits of Ojibwa high school students

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ACADEMIC ACHIEVEMENT, PERSONALITY AND  
BOARDING HOME HABITS OF OJIBWA  
HIGH SCHOOL STUDENTS

BY

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A THESIS  
SUBMITTED TO THE FACULTY OF ARTS  
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## ABSTRACT

The present study was undertaken for the purpose of gathering objective information pertaining to the nature of the Ojibwa personality as well as investigating the role of the native personality structure in school performance. In addition, a questionnaire pertaining to boarding home habits was employed for the purpose of gathering data concerning the relationship between the houseparent and native boarder and to determine whether academically successful native students tended to come from a firm or permissive boarding home atmosphere.

The subjects were 204 grade nine and ten Ojibwa students enrolled in secondary schools of Northwestern Ontario. The personality test used was the High School Personality Questionnaire (Forms A & B) and the criteria of scholastic achievement was the school grade average. Personality comparisons were made on the basis of (a) inter-racial differences - native Ojibwa versus Caucasian and (b) intra-racial differences of native Ojibwa involving the variables of sex, level of acculturation, stream of education, scholastic achievement and place of residence while attending school.

The results of the present study lend objective support to the contention that the native personality structure is significantly different from the whites. The native personality is characterized by introversion, seclusiveness and self reliance. Comparisons made between native personality structures revealed significant differences

between male and female Ojibwa adolescents. The male's personality seemed more fluid than the native female's personality since three of the four intra-racial comparisons made between male natives evidenced significant differences (boarding vs. non-boarding, 4yr. + 5yr. vs. occupation, fly-in vs. drive-in) while none of the female intra-racial group comparisons showed significant personality differences.

The correlational analysis between school grade averages (criterion) and the 14 personality factors (predictors) of the H.S.P.Q. revealed that only one or two of the 14 factors within each group evidenced significance. Analysis on the basis of all significant correlations combined and partialled only on the basis of sex, revealed, as might be expected, that the academically successful native student had a well balanced and stable personality structure.

With reference to the boarding home questionnaire, it would appear as if scholastic achievement for a native Ojibwa youth, is most predominate with students who live in a boarding home where a permissive and independent atmosphere prevails. It is generally agreed by the native students that the houseparents have their best interests at heart.



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## Table of Contents

	Abstract .....	(ii)
	Acknowledgements .....	(iv)
	Table of Contents .....	(v)
	List of Tables .....	(vi)
I.	Introduction .....	1
II.	Methodology .....	21
	Subjects .....	21
	Test Materials .....	21
	Procedure .....	23
III.	Results .....	31
	Inter-Racial Personality Differences .....	31
	(i) Caucasian vs Indian (male).....	31
	(ii) Caucasian vs Indian (female) .....	32
	Intra-Racial Personality Differences .....	32
	(i) male vs female .....	34
	(ii) drive-in vs fly-in (male) .....	34
	(iii) 4yr. + 5yr. vs occupational (male).....	35
	(iv) boarding vs non-boarding (male) .....	35
	Correlation of H.S.P.Q. factors versus School Grade Average .	35
	Prediction of School Grades from Personality Appraisals .....	37
	Boarding Home Questionnaire .....	37
IV.	Discussion .....	39
V.	Summary .....	53
VI.	Bibliography .....	55
II.	List of Appendices .....	60
II.	Appendices .....	62

## List of Tables

Table	Page
1. Personality Factors Showing Significant Correlation with School Grade Average	36
2. School Grade Average Means and Standard Deviations of High and Low Scorers on the Boarding Home Questionnaire	38

"If a man does not keep pace with his companions,  
perhaps it is because he hears a different drum-  
mer. Let him step to the music which he hears,  
how measured or far away." (Thoreau 1968, p. 33)

## Introduction

The role of the native Indian in the context of the white society has yet to be defined. Originally living a nomadic almost aboriginal existence, dependent upon their own personal resources and skills for survival, they suddenly find themselves forced into a life of dependency on the white majority to ensure an extension of their race. The ultimate effects of this predicament has been a stagnation between two levels of consciousness - one tied to traditionalism symbolic of their heritage and the other precariously attuned to the influence of the western civilization; neither of these two alternatives offering a substitute value system which would comply with their immediate needs.

In the absence of any alternatives, the native people, despite their minority position and pressures for acculturation, have been able to retain a value system which is incompatible with the white society to whom they owe their continued survival. Speculation as to the principle values which place the native Indian apart from the white-man are cited by Nix in Coombs (1970, p. 48)

Indian people tend to differ from people in the dominant society in the following ways: (1) they are less conscious (compulsive) of time; (2) they have closer interpersonal relationships; (3) they set less value on property rights; (4) their society is co-operative rather than competitive (5) they are reticent rather than articulate; (6) they are less habituated to a work schedule; (7) they are less concerned about saving for the future; (8) they value placidity and are slow to anger; (9) they seek harmony with nature rather than control; (10) they reject a scientific explanation of the cosmos in favour of a supernatural one; (11) they honour age over youth; (12) illegitimacy bears no stigma; (13) they have a low ego level and strive for anonymity; and (14) they are more at home with the concrete than the abstract.

If one were to accept the view that the native people's value system is different from the whites, can one progress a step further and assume that their personality structure is also different from the whites? For as Paulsen (1961, p. 296) points out: "values learned in early childhood become persisting forces of personality and help in the determination of responses to various social situations".

Should one find evidence to support the contention that the native people's personality and value structures are unlike that of the whites, one need question the value of educating the native youth in a system founded on white values. On this basis, one might hypothesize that part of the scholastic failure of the native youth is related to personality conflicts resulting from competing value systems. The present investigation has been carried out in order to determine the personality structure of the native Ojibwa of Northwestern Ontario with interest revolving around the parameters which account for personality fluctuation based on such variables as sex, level of acculturation, scholastic achievement and place of habitat.

Studies pertaining to the personality of the native Ojibwa have in the past, been founded on subjective evaluations of anthropologists which were themselves founded on subjective evaluations of the native Ojibwa's life style. The prevailing literature would tend to suggest that despite adoption of the white man's habits of dress, language and religion, the Ojibwa psychological structure has not been re-orientated so as to align itself with the personality structure of the white maj-

ority. However, external pressures from the dominant society have affected the structures adversely in a "regressive and disintegrative" manner. (Spindler and Spindler 1957) In essence, the personality traits of the Ojibwa would appear to have persisted over time despite transitions in economic and social institutions. The only evidence of change which might appear would be viewed as a regression of the original structure rather than the formation of a new one which would meet the demands of the white society.

Speculation as to the aboriginal Ojibwa personality is expressed by Caudill (1949, p. 425) as:

having a detailed practical, non-creative approach to problems, a high degree of generalized anxiety, an emphasis on restraint and control, an emotional indifference to things, a lack of warm interpersonal relations, a wariness and suspiciousness and a great deal of aggression and hostility covertly expressed through sorcery.

One of the principal exponents of the view that the Ojibwa personality is still aboriginal in nature is Hallowell (1950) who believes

no identifiable constellation of psychological traits have been borrowed by the Ojibwa or diffused to them as a result of their contact with the whites irregardless of their level of acculturation. In the course of acculturation, their personality structure has been skewed in a non-integrative direction instead of being re-constituted.

He thinks the regressive nature of the Ojibwa personality resulted from an absence of a new value system which would meet the requirements of both the whites and the Indians. The end result is a stalemate, stifeling the expression of a personal identity and forcing the native to revert to his aboriginal personality structure.

Other attempts to account for the persistence of personality traits

have been accredited by Boggs (1958) to the native Ojibwa's contact with an apathetic environment regardless of the level of acculturation. Lack of ability to formulate adequate identity bonds with a constantly changing society which treats the Indian with tolerance and indifference has forced him into a reservation life which denies him the right of self autonomy. The cumulative effect is a coercion to seek "a self derived from within." Spindler and Spindler (1957) attribute the stagnation of the native Indian's psychological structure to selective screening whereby the native Indian acknowledges, in the absence of tangible rewards for conformity, only those ways of the whites which ensure the propagation of his race while rejecting those innovations which offer a threat to the stability of his cultural heritage. He cites an example of the Tuscarora Indians who, because of their indifference to height, gain their livelihood from high steel construction but yet revert to their archaic mode of living when off the job despite years of endeavour to align their living standards with those of the whites. Friedl (1956) views the persistence of the aboriginal personality structure as emerging from the living conditions of the native people which foster an "expectancy for change". He maintains that the native Indian acquires a "detailed, practical, non-creative approach to problems" (Caudill 1949, p. 425) due to his life style which revolves around changing circumstances. He therefore assumes that the Ojibwa have not modified their personality structure since they react with indifference to the changing circumstances which ac-



company increased acculturation. Regardless of the etiology of the aboriginal personality structure, it would appear that any transformation of discordant personality traits would be met with stubborn defiance.

Most of the speculation concerning Ojibwa personality is based on anthropological proselitizing in the absence of objective techniques of assessment. It is therefore the intent of the present author to determine, in light of the present decade, whether the increased pressures to change which are brought to bear on the native Indian people by the white majority have been sufficient to mold the Indian personality structure to align itself with that of the whites, or have the strains of resistance to change persisted resulting in what Hallowell (1950) terms an increased disintegration of the aboriginal personality structure?

Are the pressures of acculturation which are brought to bear on the native psychological structure affecting the sexes equally? In essence, do the male and female personalities share in their resistance to change, or is one or the other sex more vulnerable to transformations of personalities which would comply with the norms of the white society?

Caudill (1949) suggests that the female Indian is most likely to accept and adjust more readily to the effects of acculturation than her male companion. Landes (1938) agrees with this surmise, since the native Indian woman had less influence and responsibility within the family unit, and therefore, was less likely to be anxious and vulnerable to alterations in her life style. He describes the role of the native female as

follows: "They are expected to be busy bees - spoken of neither for good nor for evil." (p. 31) Should his hypothesis be valid, one might expect that the female native personality would be most similar to that of the Caucasian female since she would offer less resistance to change.

Mason (1968) speaking with reference to Sioux Indian students, gathered evidence which suggested that Indian girls were more prone to negative and poorly motivated attitudes consistent with a minimal degree of resistance to change. Spindler and Spindler (1957) concur in part with the aforementioned author in contending that the native female, unlike her male partner, is more adept in emotional control while exhibiting fewer symptoms of anxiety and introspection. They attribute the differentiation in character traits to the minimal amount of role change to which the female has been subjected. In essence, the female retains her role as wife and mother while her spouse, being the bread winner, must formulate more intimate interpersonal relationships with the white society.

Bryde (1966) offers in rebuttle a case for the female Indian to be more anxious and insecure than her male partner hypothesizing that her confinement to reservation life does not allow her the freedom of mobility to the extent that is granted the native male. In addition, he feels that this conflict of roles will make its presence felt in the

realm of academics where the female native youth will not try to excel over the male student in achievement due to traditionalism which dictates that the female adopt a subservient role.

Assuming that the female Indian is "more defeated" than her male cohort, is it feasible to hypothesize that the female student will exhibit less resistance to change in personality than her male partner and therefore share in the personality traits which are representative of the Caucasian female?

Another variable which was considered as affecting the personality structure of the native Ojibwa youth was the extent of contact with the white society. In essence, to what extent does the level of acculturation affect the personality of the native youth? The level of acculturation, for the present study was determined on the basis of proximity to the white society. Those natives who lived in close liason with the whites were viewed as more acculturated as opposed to their counterparts of the far north who were considered less acculturated. The dichotomy between the two was based on the difference between fly-in students (referring to natives who's domicile is in the remote areas of the north which are accessible only by air) versus drive-in students (referring to natives who's domicile is in areas which are accessible by road or rail).

Hallowell (1950) found that bands of Indians, living in close proximity to their white neighbours, developed traits of extraverted

adjustment while those living in secluded areas of the north were more intraverted. Saslow and Harover (1968) contend that the average Indian student, because of his upbringing, is not able to formulate new and improved interpersonal relationships in the white man's way of life and as a result remains in a state of social isolationism. According to Krush (1961) as cited by the aforementioned authors, the native Indian personality seems to follow paths of least resistance and succumbs to a state of social and self alienation. One may draw an analogy from this and hypothesize that since alienation is most pronounced with the fly-in students, one would expect a greater degree of personality maladjustment which would be evidenced in increased traits of intraversion, lack of confidence, self worth and self image. The drive-in students, due to their geographic location are expected to be more relaxed in interpersonal relations since their contact with the white way of life is greater than their northern brothers.

Bryde (1966) developed a theory based on the degree of Indian blood which suggested that the percentage of ancestry would dictate the type of personality. His findings indicated that a full blooded Indian would exhibit more signs of rejection, depression and alienation consistent with a minimal amount of ego strength. Extending this train of thought, is it plausible to assume that fly-in students are more representative of pure blood ancestry and therefore prone to

the personality disruption to which he surmises.

Boggs (1958) on the other hand, assumes that children from more acculturated families (drive-in) are more unresponsive and passive because their parents interact less frequently and intensively with them. He rationalizes that the parental lack of self-role (resulting due to an increased social disorganization which inhibits the development of a personality identity) culminates in a lack of emotional commitment to their children. Therefore one might expect an extraverted personality to be characteristic of the reserves of the north (fly-in) where child-parent interaction should be greater and since social disorganization would be minimal, we might expect a well defined parental self role. There would appear to be a dichotomy of views in the current literature, one favouring the drive-in students as being intraverted and the other seeing them as extraverted.

Counsellors who work with the Indian students of Northwestern Ontario (Jim Smithers, personal communication, 1972) maintain that there is a difference between the fly-in and drive-in students. Those of the remote north evidence problems of adjustment while the drive-in students, because of their close approximation to the white way of life, have an attitudinal problem. In view of the foregoing contradictions pertaining to personality differences based on the level of acculturation, the present author undertook to determine whether or not there were any discernable differences between Indian personalities based on the levels of acculturation.

Another variable which was given consideration with reference to personality differences of our native youth was "streams of education." The incentive to probe this area originated from a study conducted by Forden (1965) who employed the High School Personality Questionnaire on a sample of grade 9 Caucasian high school students in Southern Ontario. The results of his research indicated that

5-year students are more conforming, more conscientious and persevering more dependent and more sensitive and more self disciplined and socially precise than the 4-year group.

Conversely, the 4-year group would appear to be more independent, more evasive of rules and feeling fewer obligations, more realistic and self-reliant, and more careless of protocol with more undisciplined self conflict than the 5-year group. (p. 199)

Transposing these findings to an Indian population, the author felt that it would be worth investigating to see if such a division of personality attributes were relevant through the various streams of education for our own native population of Northwestern Ontario. However, due to the limited number of students in the academic streams of 5yr. and 4yr. arts and science, it was necessary to combine students in these two groups and use as a comparison group those native students enrolled in a two year occupational course.

It is generally assumed that a well balanced personality in terms of both personal and social adjustment is most likely to produce academic attainment (Middleton and Guthrie 1959) and that personality conflict will have a detrimental effect since its control would require the expenditure of energy ordinarily utilized in the learning

process. It is further evidenced that the scholastic achievement of the native Indian is probably one of the most deplorable of all the North American lower class cultures (Coombs 1970) for as Mason (1971, p. 86) points out: "10% of the Indians over the age of 14 have no schooling at all and nearly 60% have less than an eighth grade education." However, it would be unfair to conclude that the decline in Indian academics might be accredited to personality conflict alone because there are a multitude of diverse factors which contribute to the etiology of the native's scholastic predicament. Lack of tradition of education (Turner and Penfold 1952), deficiencies in psycholinguistics, visual perception and auditory discrimination (Lowry 1970, Lombardi 1970, Mickelson and Galloway 1969), lack of achievement motivation (McClelland et al 1953, Rosen and Andrade 1959), language barrier (Poehlman 1964), and socio-economic class (Cameron and Storm 1970) are but a few of the contributing factors.

The elementary years of schooling for the native youth are met with satisfactory attainment consistent with a tolerable level of personality adjustment. As Bryde (1966) indicated, the intellectual quotient of the native student (American Sioux) is on par with his Caucasian peers for the first few years of schooling following which the achievement output during grades four to seven excels the national norms of the whites. However a "cross over phenomena" sets in around the junior high level in which the native students begin to fall be-

hind the norms set by the Caucasian students. (Edington 1969, Coombs et al 1958) Similar findings were reported by Renaud (1958) with reference to Canadian Ojibwa native Indians.

Vernon's (1966) investigation of American native students indicated that motivation to attend school is keen in the early years but dissipates by the age of twelve, culminating in a personality of introversion and suspicion. He hypothesizes that adolescence brings forth ambivalent attitudes towards the future as well as a conflict of interests between tribal versus white values - the end result is the emergence of apathy and withdrawal. Saslow and Harrower (1968) agree with these findings and maintain that academic decline commences with the onset of puberty, but rationalize the decline to be resultant of the schools' failure to provide adequate psycho-social development in the early school years. In essence, the child is not prepared for the transition from a culture based on independence to one in which adequate personality adjustment is based on interpersonal relations. The net result is social and self alienation. The authors present evidence to suggest that the failing Indian student is often lacking in confidence and relies on the teachers rather than himself to evaluate his responses. Additional speculation as to the cause of this complete about turn are found in Zintz (1962) who accounts for the declining academic attainment in the junior high years in terms of cultural value conflicts which seem to make their presence most st-



rongly felt in the junior high school years. Turner and Penfold (1952) speaking on behalf of native Indians of Southern Ontario maintain that they have the same innate ability as the white student and that their differences in achievement are not due to race but rather to environment.

It is generally agreed that a part of the scholastic failure of our native adolescents might be attributed to an unresolved personality conflict resulting from an incompatibility of the whites and native value systems. It was therefore the intention of the present investigator to determine which personality traits might be considered an asset to the scholastic achievement of our native youth. The method of approach involved a correlational study between personality traits of a sample of high school natives of Northwestern Ontario (being measured by the High School Personality Questionnaire) and a criterion of scholastic achievement (their respective school grade averages).

For a number of years, psychologists have relied heavily on intellectual indices as well as correlations between ability tests and resultant achievement for predicting academic success. A review of the literature tends to indicate that an intelligence quotient by itself and or previous grades probably are the most significant factors in predicting academic success, however should indices such as personality and motivation (Cattell, Sealy and Sweney 1966) be added, the ultimate result may possibly lead to an improvement in predictive accuracy. Berman and Eisenberg (1971) acknowledge the limitations of

an intelligence quotient as a predictor of academic success since problem solving ability is not required for a great deal of high school work. However, they do agree that a basal threshold of intelligence is necessary to cope with certain streams of education but beyond this, other factors need be considered.

In recent years, interest has been directed toward the use of a personality appraisal to augment the predictive accuracy of intelligence tests, discarding the age old myth that an assessment of personality be restricted to the sorting out of psycho-pathological disorders. To quote Stagner (1933) personality is related to achievement indirectly by affecting the "degree to which use is made of the individual's abilities." (p. 655) It is with this thought in mind that an attempt will be made to determine a predictive equation on the basis of a personality appraisal of the native youth of Northwestern Ontario; which when used concurrently with an intelligence quotient should facilitate, prediction of academic achievement and the planning of an appropriate scholastic curriculum for the Indian high school student.

There are many factors which may contribute to the scholastic failure of the native youth other than personality conflict. One of these factors, which has relevance to the native students of Northwestern Ontario is the type of home in which the students are boarded while attending school. The Indian boarding home is viewed, by most educators, as a means of removing the student from a socially complicated

or disorganized environment into a setting which is more conducive to educational as well as social adjustment. It is unfortunate, however, that the re-location from the reserves into the white way of life is not always met with success, for the transition and the necessity to conform to changing standards and value systems may lead to confusion and disorganization of the child's personality. (Krush et al 1966) The balance between adjustment and stress is quite often left in the guiding hands of the house-parents.

Hobart (1968) studying the consequences of Eskimo children living in hostels maintains that there are four types of experiences which the youthful student may encounter: (a) physiological changes in the way his body functions (e.g. diet), (b) social psychological changes in his sense of personal security, his attitudes and motives, his way of relating to other people, (c) changes in his moral conceptions, in what he will do and will not do, and (d) non-moral cultural changes - changes in the skills, abilities and in his expectations of life. The results of his study indicate that Eskimos living in close quarters with the whites showed improved adjustment in their home and communities as a result of their boarding home experiences. On the other hand, students who live in the remote areas of the far north and attend a residential school found the experiences disruptive and non-educative. The disruption of their attitudes, skills and motives made them unfit to live a nomadic existence and yet the educational system has not

adequately prepared them to cope with the rigors of labour within the white settlements. The end result was delinquency and disobedience often culminating in acts of a criminal nature.

Vernon (1966) reported that Indian parents are generally permissive toward their children, withholding corporal punishment and employing shame as a deterrent. Early in life the children are taught to be independent therefore he felt that boarding students in homes does not produce much emotional upheaval due to the looseness of the family unit which is evidenced in earlier years. Morrow and Wilson (1961) reported that student achievement went hand in hand with an emotionally supportive home environment while student scholastic failure was usually associated with parents who were oversensitive, domineering and who used corporal punishment to excess.

In an attempt to ascertain the relationship between home behaviour as it applies to academic success, Spector (1962) considered the permissive versus firm behavioural approaches of parents of school aged children. With reference to his homogeneous sample of 300 Caucasian children he concluded:

there is no relationship between the type of home discipline and conduct, academic success, social behaviour and social attitude. For it seems to be rather in the home emotional conditioning of predisposed emotional traits than in the type of parental discipline that the home makes its influence felt in the schools. (p. 123)

The author however cautions that the results may vary depending on the sample population being studied. Miller (1970) on the other hand,

acknowledges scholastic achievers to come from homes where parental indulgence and protectiveness is minimal. Could these same factors be linked with the discipline of houseparents in homes where Indian students are boarded? Caudill's (1949) analysis of children's TAT's indicate weak family ties where the home is merely a place to satisfy the basic drives of food and rest. Affective states of indifference, a lack of affectionate attention and an abstinence from hostility is the modal atmosphere within the confines of the Indian home. Because dependency - in any form - is thwarted at an early age, the young Indian's ability to identify with a dominant figure remains repressed. Assuming this familial background typifies the native Indian youth population of today, one might expect that a firm boarding home may be most amenable to academic success since the sanctions levied within the boarding home may alter his apathetic view of life and show him that someone is really taking a genuine interest in his well being.

In conversation with parents from the Gull Bay Reserve, it was quite apparent that they were concerned with the boarding conditions of their children, often times maintaining that the increased scholastic drop out rate was linked to prejudicial treatment within the confines of the boarding home. In the interests of finding the environmental conditions which best lend themselves to academic success, the present investigator developed a boarding home questionnaire for the purpose of determining the boarding conditions which were most conducive to scholastic achievement for the native Indian youth. Acknowled-

ging Morrow and Wilson's (1961) philosophy that student achievement is consistent with an emotionally supportive home environment, one may expect the response pattern of an achieving Indian student to reflect a boarding home milieu in which warmth and understanding prevails between student and houseparents. A moderate degree of firm control by the houseparents coupled with insight on the part of the student that the discipline reflects a concerned interest for his well being on the part of the houseparents, should go far in breaking down the barriers of social maladjustment which so often impede the course of educational attainment.

It is unfortunate that the bulk of information which has been gathered by anthropologists concerning the Ojibwa psychological structure has not been reinforced through objective testing procedures. It is with this in mind that the present author conducted a study into some of the parameters which surround the native Ojibwa's personality and their relationship to scholastic success. As an appendage to the central theme of the study, the boarding home questionnaire was added as a pilot study for the purpose of assessing the relationship between the native youth and his houseparent and its reflection in academics.

In summary, the questions which evolved from the literature on the native Ojibwa people and which required clarity in light of the present study include:

- (1) Is there a difference in personality between the native Ojibwa and Caucasian students and if so, what is the nature of the dif-

ference? Interest is focused upon whether the effects of increased acculturation have molded the native personality to be consistent with that of the white society or have the chains of resistance persisted resulting in a retention of the basic aboriginal structure which is expected to be regressive in nature.

- (2) Is there a difference between native male and female personalities?
- (3) Is there a difference in personality between fly-in and drive-in students? The basis of contention emerged from the subjective insight of Indian counsellors that fly-in students have a problem of adjustment while drive-in students exhibit an attitudinal problem.
- (4) Is there a difference in personality between the 4yr. + 5yr. versus occupational native students?
- (5) Is there a difference in personality between the native achieving versus non-achieving student? The achiever, in this study is defined as a student who obtains a school year average of 55.1 or better. Conversely, the non-achiever would obtain a score of 55.0 or less on his final school year average.
- (6) Is there a difference in personality between the boarding versus non-boarding native student?
- (7) Which personality factors of the H.S.P.Q. show a significant correlation with school grade average within each of the groups being studied: (a) male vs female (b) fly-in vs drive-in (c) 4yr. + 5yr. vs occupational (d) achievers vs non-achievers and (e) boarding students vs non-boarding students?

- (8) An attempt was made to develop a predictive equation based on the 14 personality traits of the H.S.P.Q. which would maximize the efficiency of prediction of school grades from a personality appraisal within each of the groups mentioned in question seven.
- (9) With reference to the boarding home questionnaire, Appendix A , pp. 62-63 what type of boarding home is most conducive to academic achievement for a native Indian student population of North-western Ontario? The principle concern here was with the relationship between the student and his houseparents and how their interaction affects the student's academic success.



## Method

### Subjects:

The entire population of grade nine and ten native Indian students enrolled in all of the secondary schools within Northwestern Ontario; (with the exception of one school in which permission for testing was refused) incorporating the areas bounded by the three Indian educational jurisdiction areas of Kenora, Rainy River and Thunder Bay were tested for the present study. In all, twenty high schools, representing 204 students of varying streams of education and of both sexes were polled in order to obtain the necessary information. The majority of students were of Ojibwa heritage (96%) however Indian students of other tribal affiliations were accepted as it was the surmise of the present author that personalities would be more affected by geography and or acculturation than by tribal heritage. However, inclusion of subjects was restricted to status Indians (of any tribe) having both parents of pure native ancestry.

### Test Materials:

The High School Personality Questionnaire (H.S.P.Q.) 68-69 edition, forms A and B were employed in the present study to assess the personality traits of the native Indian youth. (Appendix B&C , pp. 64-79) Each form of the questionnaire contains 140 questions which are reported by the authors - Cattell, Coan and Beloff (1958) to be representative of fourteen independent pure traits. In addition, from an inter-

action of these primary factors, two second stratum dimensions of anxiety and intraversion-extraversion may be determined.

The justification for using this test stemmed from the words of Butcher et al (1963) who maintain that the development of the factors have come about from a great deal of prolonged research. Evidence to support its reputation may be found in the reference section of the 1969 edition of the Handbook for the Jr.-Sr. High School Personality Questionnaire (Cattell and Cattell 1969) which outlines studies indicating the stability of personality factors which are reported to persist across age levels and cultures. (Cattell, Sealey and Sweney 1966)

Comparisons between Indian and Caucasian personalities involved the use of mean and standard deviation raw scores of the H.S.P.Q. published by the Institute of Personality and Ability Testing (IPAT, 1968) on a normative sample of Caucasian high school students from the U.S. and the mean and standard deviation raw scores (Appendix D&E, pp. 80-81) on the H.S.P.Q. gathered from the present study of native Indian high school students of Northwestern Ontario.

A boarding home questionnaire, devised by the present author and consisting of 25 questions pertaining to the relationship between houseparent and native student accompanied the H.S.P.Q. The text of the questionnaire, requiring a yes or no answer is outlined in Appendix A, pp. 62-63.

Grade averages of the sample population were obtained from the respective student's Ontario School Record (O.S.R.) card at the completion of the school year in June and used as the criterion of achievement.

Procedure:

Prior to the actual testing, permission to conduct the study was obtained from those persons responsible for the welfare of the native Indian student while attending school. It took approximately six months to obtain this permission which involved communications in written form as well as personal interviews. Included in the personnel were Superintendents of Indian Education, Superintendents of school boards, principals and counsellors of schools as well as the individual Indian counsellors who were responsible for the welfare of the native Indian student both during and after school hours. Following written approval from persons having the authority to sanction the study, time schedules and classroom space was set up within each high school at the discretion of the principal involved. Only in one instance was permission refused for testing the students within that particular school.

The entire testing program within each school was administered by the present investigator during one sitting lasting for a duration of approximately two hours. The actual testing programme was conducted during the winter months of the 1971-72 academic year.

Before administering the questionnaire to the group of students within each school, the investigator discussed the purpose of the

study with the students emphasizing that participation was strictly voluntary and that scholastic grade averages would be held in the strictest of confidence. At no time did any student refuse to participate in the study. Form A of the H.S.P.Q. was administered first preceded by verbal instructions from the investigator as outlined in the H.S.P.Q. manual, page sixteen (Cattell and Cattell, 1969). In addition, students were instructed to raise their hands if unable to interpret the wording of any question. Following completion of Form A, the students were given a five minute break before returning to respond to form B. Once having completed the two forms of the H.S.P.Q. those students who were boarding while going to school were requested to answer the questions of the boarding questionnaire. Information pertaining to the students place of habitat and stream of education were obtained from each individual student following completion of the questionnaires.

The students as a rule were most co-operative and in all cases an expression of gratitude was extended to the students for their participation. Following completion of the testing programme, a discussion was held with the participating students with reference to (a) boarding home problems and (b) the value of an all Indian high school in the north. The general concensus of opinion was that incompatibility between student and houseparent was minimal, and preference for remaining in an integrated high school system was the modal response to the foregoing topics.

Communication with the schools involved was resumed following completion of the academic year of 1972 in which school grade averages were obtained, either in person, by mail or telephone for the participating native Indian students. Of the original 204 students, school grade averages were obtained for 180 students, 13 students had dropped out earlier in the school year, and 11 students' grades were unattainable due to incompleteness of course work, transferring of schools etc.

Upon completion of the testing programme, all answer sheets for each form were hand scored by means of the H.S.P.Q. stencil key which, when placed over the answer sheet revealed each individual's score on each of the 14 personality traits which the test is reported to measure. A right answer received a score of 2, an intermediate answer 1 and a wrong answer 0. In order to obtain a profile (Appendix F, p. 82) for each individual student, it was necessary to combine the raw scores from forms A & B and refer to the appropriate normative tables (separate tables for male and female) which converted the raw scores into stens. (Institute of Personality and Ability Testing, 1968) Interpretation of one's personality profile depended on whether one scored a high or low sten score on each of the 14 personality traits. A sten of 5.5. was considered average and the range of sten scores varied from a low of one to a high of ten. A brief description of the factors and their psychological interpretation is given at the end of the procedure section.

However, for the purpose of determining inter-racial (referring to comparisons of personalities between native Indian and Caucasian) and intra-racial (referring to comparisons of personalities between native Indian and native Indian) personality difference, computational procedures required the mean raw scores of forms A and B combined within each of the 14 personality traits.

In order to determine the second stratum dimensions of anxiety and introversion-extraversion, it was necessary to interject each student's appropriate sten score into the equation which has been developed by the authors of the test. (Cattell and Beloff 1953) The subsequent weighted equation for anxiety is given as:

$$\text{Anx.} = 2(D) + 2(Q_4) + 2(O) + 2(11 - Q_3) + (11 - C) + (11 - H)$$

The mean anxiety score for a Caucasian sample of the U.S. is given by the authors as 55.0. An increase in score indicates an increase in anxiety while a decrease in score below the mean is indicative of a lesser degree of anxiety. Similarly, a weighted equation has been developed from the 14 traits of the H.S.P.Q. in order to ascertain an individual's level of introversion-extraversion. The weighted equation for this dimension is given as:

$$\text{Int.-Ext.} = 2(A) + 2(H) + 2(F) + (11 - Q_2)$$

The mean score for a Caucasian sample of the U.S. is given by the authors as 38.5. An increase in score is indicative of extraversion while a score below the mean is indicative of increased introversion.

## Factors of the H.S.P.Q.

## (A) sociability

Low scores on factor A typify one who is reserved, anti-social and introspective preferring association with objects as opposed to persons. A high score on factor A is characteristic of one who is warm-hearted, outgoing and sociable while maintaining preference for interpersonal relationships.

## (B) general intelligence

Low scores on factor B are descriptive of diminished mental capacity and concrete thinking as opposed to a high score on factor B which is typical of a bright, abstract thinker.

## (C) emotional stability

Low scores on factor C describe individuals who have a low frustration tolerance, being easily upset and subject to constant mood swings. Because of their temperament, they are described as requiring a supportive home atmosphere in order to adjust to everyday stress. In contrast, a high score on C is symbolic of emotional stability being consistent with a mature and rational approach to stress.

## (D) patience

Low scores on factor D are characteristic of persons with a great deal of patience, perseverance, self control and endurance in situations of restraint and are most likely to think carefully of consequences of an act before responding in a hasty manner. A high score on factor D characterizes one who is impatient, easily distractable, excitable and very susceptible to hurt feelings. Such an individual spends a great deal of his time in attention seeking behaviour in order to bolster his ego.

## (E) dominance

Low scores on factor E are characteristic of a follower who shows acceptance of authority while conforming to the will of the majority. He is further described as being docile, humble, submissive and accommodating. Conversely, a high score on E is descriptive of one who seeks dominant control through a headstrong and rebellious will, preferring independence of action which is expressed as a leadership quality in response to group participation. Traits of this nature often lead to anti social behaviour and may be viewed as a precipitating factor to delinquency. However, on the positive side, dominance has been accredited to the attribute of creativity.

## (F) enthusiasm

Low scorers on factor F are described as being secretive and subject to day dreaming while maintaining a serious and cautionary outlook on life. A high score on factor F is descriptive of individuals who are lively, happy-go-lucky, quick and clever. It has been hypothesized by the authors of the H.S.P.Q. that individuals who score low on factor F come from disruptive family backgrounds in contrast to the high scoring individual who has been brought up in an optimism-creating environment which is reflective of a secure family atmosphere.

## (G) conscientiousness

Low scores on factor G describe individuals who are less conscientious about protocol or rules and who feel few obligations. Because of their low super-ego, they are subject to lying, showing off, stealing and professing a defiance of law and order. A high score on factor G represents a strong super ego which is characterized by emotional discipline, conscientiousness of moral standards and rules, responsibility and perseverance. The authors suggest that a high score on factor G correlates highly with academic achievement and interest in school.

## (H) social boldness

Low scores on factor H are symbolic of an introverted person who avoids interpersonal contact while preferring one or two close friends to crowds. They are usually seen as withdrawn and shy while having trouble in expressing themselves. They are further described as resentful and distrustful but yet considerate of others' feelings. Conversely a high score on factor H is descriptive of a person who is carefree, friendly and socially bold and feels little or no inhibition to participate in group action. His adventurous nature is seen in his desire to meet and converse with people despite the fact that his discourse rarely has any depth.

## (I) dependency

Low scores on factor I describe individuals who are self reliant; taking personal initiative and responsibility for their actions. They display a tough minded visage by rejecting sentimentality and romanticism while adhering to practical logical evidence. A high score on I describes individuals who are insecure in their environment, requiring parents or teachers as their sounding board. They are further described as tender minded, artistic and neat but not organized, demanding of attention, sensitive, prone to hypochondriasis while avoiding rough and adventurous situations. This trait has been suggested as being reflective of an indulgent, overprotective home atmosphere in which discipline was neglected but contact between child and parent was intense.



## (J) individualism

Low scores on factor J describes individuals who are group orientated through a zestful readiness to contribute to group participation. On the other hand, a high score on factor J is descriptive of an individual who is a loner, with a doubting and obstructive outlook toward group participation. Because of his fastidiously obstructive nature, he has very few friends.

## (O) self confidence

Low scores on factor O are characteristic of persons who are full of self confidence, cheerful, lacking in worries and who display an immunity to public approval or disapproval of their actions. On the contrary, persons scoring high on factor O are characterized as worrying, remorseful, anxious and guilt prone due to an obsessive need for people's approval. This sentiment is compounded by feelings of inferiority and inadequacy which culminate in a lonely and brooding life.

(Q<sub>2</sub>) self sufficiency

Low scores on factor Q<sub>2</sub> describe individuals who rely heavily on group participation and govern their actions on the basis of group norms. In contrast, a high scorer on factor Q<sub>2</sub> prefers to make his own decisions in the absence of group approval. He is viewed as being more seclusive, resourceful and self sufficient while maintaining mature interests.

(Q<sub>3</sub>) self sentiment

Low scores on factor Q<sub>3</sub> are characteristic of individuals who maintain an undisciplined self concept resulting in a rejection of cultural and social demands. The authors suggest that there is a high correlation between low scores on Q<sub>3</sub> and delinquency. A high score on factor Q<sub>3</sub> is descriptive of an individual who is concerned about his social image and therefore is willing to adhere to the norms of society. He is considerate of others, self controlled, socially orientated and maintains a positive self regard. High scorers on Q<sub>3</sub> are accredited with scholastic success and an adequate personality adjustment.

(Q<sub>4</sub>) relaxation

Low scores on factor Q<sub>4</sub> are descriptive of individuals who are completely at ease and relaxed showing no signs of worry or frustration. In contrast, a high score on factor Q<sub>4</sub> describes individuals who are worried, tense and in a high state of arousal.

## Second stratum dimension

### anxiety

The second stratum dimension of anxiety is determined on the basis of the interaction of certain source traits of the H.S.P.Q. (refer to procedure section, page 26) The mean score for a Caucasian sample of high school students in the U.S. is given by the authors as 55.0. The degree of anxiety would be determined on the basis of one's score in relation to the mean. A score below the mean would describe an individual who is emotionally adjusted having a minimal amount of apprehension or fear. The authors further suggest that a low score may also be indicative of a state of minimal drive or motivation. In contrast, a high score on this dimension would typify an individual who is apprehensive and tense while maintaining a high state of arousal.

### introversion-extraversion

The second stratum dimension of introversion-extraversion is a bipolar personality dimension whose score is determined on the basis of the interaction of certain source traits of the H.S.P.Q. (refer to procedure section, page 26) The mean score for a Caucasian sample of high school students in the U.S. is given by the authors as 38.5 with a range of 7 to 70. A lower score on this dimension is indicative of introversion which is descriptive of an individual who's preoccupation is with his own person, rejecting reality and maintaining a social inhibition from responding, in interpersonal relationships. In contrast, a high score on this dimension typifies an extrovert who projects his image outwardly through social commitment and governs his actions on the basis of social feedback.

## Results

### (A) Inter - Racial Differences

The determination of personality differences between whites and native Indians (male and female) involved the use of "t" tests for independent samples on each of the 14 variables of the H.S.P.Q. employing the means and standard deviations as compiled by the Institute of Personality and Ability Testing (IPAT - 1968) on a normative sample of Caucasian students of the U.S. and the results from the present author's study on native Ojibwa students. (Appendix D and E pp. 80-81) The absence of raw scores from the former data made impossible the use of any alternative statistic. (e.g. regression analysis which is employed in subsequent group comparisons) For future reference, tables for converting raw scores to stens for Ojibwa students response to the H.S.P.Q. are listed in Appendix G 1 - 5, pp. 83-88.

#### (a) Indian vs Caucasian

It was found that relative to the Caucasian students, the native Ojibwa male scored significantly lower on traits of sociability (A-), general intelligence (B-), dominance (E-), enthusiasm (F-), conscientiousness (G-), social boldness (H-), self sentiment ( $Q_3$ -) and higher on the trait of self sufficiency ( $Q_2$ +). (Appendix D, p4 80)

It was found that relative to the Caucasian students, the native Ojibwa female scored significantly lower on traits of sociability (A-), general intelligence (B-), enthusiasm (F-), conscientiousness (G-), dependency (I-) and higher on traits of dominance (E+), individualism (J+) and self sufficiency (Q<sub>2</sub>+). (Appendix E p. 81)

With reference to the second order factors, the modal anxiety level of the whites (mean anxiety level for Caucasian = 55.0) is shared by the native Indian male (mean Ojibwa male anxiety level = 56.40) and female (mean Ojibwa female anxiety level = 53.64) Indian student. However, the native Ojibwa male (mean Ojibwa male introversion-extraversion level = 32.90) and female (mean Ojibwa female introversion-extraversion level = 31.41) students evidence increased introversion over that found in a Caucasian student population (mean introversion-extraversion level for Caucasian = 38.5).

(B) Intra - Racial Differences

Intra - racial comparisons of the 14 personality traits of the H.S.P.Q. involved the use of a multiple regression analysis as a means of personality differentiation. The technique required the dependent variables (school grade averages) of groups one and two to be assigned scores of one and zero respectively. (valid only for a 2 group classification) The subsequent linear combination of the variables maximally differentiated between the groups with the resultant pattern of weights indicating the magnitude and direction of the difference.

The foregoing method is not a true regression analysis as there is no error in the dependent variables since arbitrary values are assigned by the experimenter to the criterion variables however principle interest lies in the computed "t" values of the regression coefficients. In essence, do the regression coefficients differ significantly from zero. ( $H_0: b_1 = 0$ ) Once having determined which coefficients were significant, (ie. which factors are accounting for the difference between the groups) it was necessary to ascertain the direction in which this difference occurred. The procedure of analysis involved the determination of the group which had the highest mean score ( $Y'$  estimate) on the linear combination indicating that the factors for that group obtained the positive scores. The reverse is true of the group with the lowest mean score on the linear combination. The formulation of a linear regression equation, in essence, determines the strength of the relationship between the two groups. (see Tatsuoaka, 1971, p. 173 and Cooley and Lohnes, 1962, p. 116)

The second stratum dimensions of anxiety and introversion-extraversion were used as additional traits for comparisons. However, since these latter scores are derived scores incorporating only two variables, the analysis took the form of a t test for independent samples. (Appendix H and I pp. 89-90)

As previously outlined in the Introduction section (Questions 2-6, pages 19) there were five basic group comparisons of native

Indian personalities to be made with each analysis being done separately on male and female subjects for all analysis after the male versus female comparison: (a) male versus female, (b) fly-in versus drive-in, (c) 4yr. + 5yr. versus occupational, (d) achievers versus non-achievers and (e) boarding versus non-boarding students.

Multiple regression analysis showed significant overall group differences in four of the nine groups compared. (Appendix J, p. 91)

(a) male versus female

Males were found to be lower than females on traits of sociability (A-) and dependency (I-) while higher on traits of dominance (E+), social boldness (H+) and self sufficiency (Q<sub>2</sub>+).

(Appendix K, p. 92) There was no significant difference between the male or female natives on either of the dimensions of anxiety or introversion-extraversion. (Appendix H and I, pp. 89-90)

(b) male fly-in versus male drive-in

Male fly-in students were found to score lower than male drive-in students on traits of dominance (E-) and individualism (J-) while higher on traits of sociability (A+). (Appendix L, p. 93) There was no significant difference between the male fly-in versus drive-in students on either of the dimensions of anxiety or introversion-extraversion. (Appendix H and I, pp. 89-90)

(c) male 4yr. + 5yr. versus male occupation

Male 4yr. + 5yr. students were found to score higher than the 2yr. occupational students on traits of general intelligence (B+) and enthusiasm (F+). (Appendix M, p. 94) The male 4yr. + 5yr. students scored significantly higher on the trait of extraversion than the male occupation students. (Appendix H and I, pp. 89-90)

(d) male boarding versus male non-boarding

Male boarding students were found to score significantly lower on the trait of individualism (J-) and higher on the trait of patience (D+) than male non-boarding students. (Appendix Q, p. 96) The male boarding student appears to be more anxious and more introverted than the male non-boarding student. (Appendix H and I, pp. 89-90)

(C) Correlation of H.S.P.Q. factors versus School Grade Average

Few significant correlations were found between the 14 personality factors of the H.S.P.Q. and the criterion of achievement (School grade average) for each of the native groups (male and female). Those traits which were significantly correlated within their respective native groups are given in Table 1. In only one case (female non-boarding,  $r = .295$  for introversion-extraversion) was there a significant correlation between either the anxiety or introversion-extraversion dimensions and school grade average.

Table 1

Personality Factors Showing Significant Correlation  
with School Grade Average

Group	N	Factor	R	Signif.
Male				
Total	87	I-	-.223	*
Fly-In	22	D+	.412	*
4yr. + 5yr.	48	B+	.391	**
		I-	-.418	**
Occupation	39	H+	.316	*
Achievers	56	D+	.271	*
Non-Achievers	31	F-	-.370	*
Boarding	55	C+	.272	*
		I-	-.265	*
Female				
Fly-In	21	Q <sub>3</sub> +	.480	*
4yr. + 5yr.	38	Q <sub>2</sub> -	-.310	*
		Q <sub>4</sub> -	-.402	**
Non-Boarding	47	F+	.351	*
		O-	-.362	*
		Q <sub>4</sub> -	-.362	*

p < .05      \*

p < .01      \*\*

p < .001     \*\*\*

Those traits which correlate significantly with school grade average for the male native student are those of general intelligence (B+), emotional stability (C+), patience (D+), enthusiasm (F-), social boldness (H+), and dependency (I-). Those traits which



correlate significantly with school grade average for the female native student are those of enthusiasm (F+), self confidence (O-), self sentiment ( $Q_3+$ ) and relaxation ( $Q_4-$ ).

(D) Prediction of School Grades from Personality Appraisals

Because of the absence of a strong relationship between school grade averages (criterion) and the 14 personality factors (predictors) of the H.S.P.Q. it was considered unreasonable to attempt the development of a predictive equation at this time based on the results of the present study.

(E) Boarding Home Questionnaire

Within Appendix A, pp. 62-63 are listed 25 questions pertaining to the relationship between houseparent and boarder. The responses which the present investigator felt were most representative of a firm yet supportive home atmosphere were registered, via an X, in the appropriate column at the right. The method of analysis involved determining the number of hits (responses which complied with those designated by the investigator) which each student obtained in response to the questionnaire. The students were then ranked in order from those scoring the most number of hits to those scoring the least. Subsequently, a "t" test for independent samples was performed on the school grade averages of students who had obtained a score of 20/25 hits or better versus the school grade averages of students who had obtained a score of 14/25 hits or less. (Table 2) The determination of the

range of hits for comparison was based on the students who scored in the top one third of the categories which contained any responses versus the students who scored in the lower one third of the categories which contained any responses for the data collected. (Appendix I, p. 101)

The results of a "t" test of school grade averages between high and low scoring students on the boarding home questionnaire failed to gain a significant correlation at the .05 level of significance.

Table 2

School Grade Average Means and Standard  
Deviations of High and Low Scorers on  
the Boarding Home Questionnaire

High Scorers on Boarding Home Questionnaire  
(School grade averages)

N	=	41
$\bar{X}$	=	59.39
S.D.	=	11.17

$$t = 1.85$$

Low Scorers on Boarding Home Questionnaire  
(School grade averages)

N	=	20
$\bar{X}$	=	65.33
S.D.	=	11.28

p	.05	*
p	.01	**
p	.001	***

### Discussion

The prologue to the present study gave evidence to suggest that the native Ojibwa value system was different from that of the white society. Furthermore, it was maintained that the values of any culture are reflected in the type of personality traits which are typical to that culture. Assuming this reasoning is valid, it seemed logical to suggest that the native Ojibwa personality be different from that of the whites.

The nature of the Ojibwa psychological structure has undergone subjective evaluation by anthropologists (Caudill 1949 and Hallowell 1950) who maintain that despite increased pressures for acculturation, the native personality has retained its basic aboriginal structure and has not succumbed to a re-constitution which is more in phase with the personality structure of the white society. They suggest that the only evidence of change which might be evident would be a modification which is regressive and disintegrative without a complete metamorphosis of the basic aboriginal structure.

The results of the present study support the contention that the native Ojibwa personality structure is significantly different from that of the whites. It was found that relative to the Caucasian students, the native Ojibwa male scored significantly lower on traits of sociability (A-), general intelligence (B-), dominance (E-),

enthusiasm (F-), conscientiousness (G-), social boldness (H-), self sentiment ( $Q_3$ -) and higher on the trait of self sufficiency ( $Q_2$ +). It was found that relative to the Caucasian student, the native Ojibwa female scored significantly lower on traits of sociability (A-), general intelligence (B-), enthusiasm (F-), conscientiousness (G-), dependency (I-) and higher on traits of dominance (E+), individualism (J+) and self sufficiency ( $Q_2$ +). With reference to the second stratum dimension, it was found that the native male and female Ojibwa students showed increased introversion over that found in a Caucasian student population. The general conclusion from these results is that the native Ojibwa personality structure is characterized by an introverted, seclusive and self reliant nature.

Caudill (1949) and Hallowell (1950) suggested that the native Ojibwa personality maintains its basic aboriginal structure which is characterized by "a lack of warm interpersonal relations, emotional indifference and a wariness and suspicious nature." On the basis of the present results one might tentatively accept their hypothesis.

It would be impossible to account for the origin of these traits from the present study, however the present author is of the opinion that their presence is not necessarily an extension of the past as the anthropologists would have one believe but rather are fostered by the social conditions under which the native youth finds

himself with advancing stages of acculturation.

Prior to the white man, the native youth was reared to identify with his family and social structure of which he was a part. However, the consequences of increased acculturation resulted in a disintegration of the native social structure, terminating the cultural support from which the native youth would obtain his identity. As a result, his childhood revolved around restraint and control fluctuating between indifference toward his well being from family members on the one hand and a pessimistic view toward aspirational goals in the white man's world on the other. Dependency on family members was thwarted at an early age, and the native youth was required to fend for himself, the best way he knew how. Left with a crippled self image and lacking any alternatives but his own intuition, the native adolescent responded to uncertainty in the form of withdrawal and seclusion. Therefore one might speculate that the lack of a personal identity and role within the white society has been responsible for the native's introverted nature. Support for this contention has been proposed by James (1961, p. 721)

where aboriginal personality traits survive (emotional restraint and hinting) observable persistent aboriginal cultural factors sustain them. Where such personality traits apparently survive, without corresponding causation, they will be found to be functions of new cultural conditions and as such, are not the same thing as their primitive antecedents.

The question of whether the native personality structure has

become regressive and disintegrative could not be answered from the present study. However, the results have indicated that the native Ojibwa's anxiety level approaches the norms set for a Caucasian population. Such findings would tend to run contrary to the anthropological speculation of Caudill (1949) who maintains that the native Ojibwa personality has "a high degree of generalized anxiety (p. 425)" Furthermore, if he was correct in assuming that the native personality structure would be more regressive and disintegrative with increased acculturation, then one might expect this level of anxiety to have inflated over time. The present findings do not lend support to such a hypothesis. The present author suggests that perhaps the native Indian reacts to stress differently from the whites by placing greater dependency on withdrawal in the presence of stressful situations as opposed to increased anxiety. Further research is needed to supplement or refute these conclusions.

It was originally questioned whether the native male and female personalities shared in a resistance to maintain their own personality structure apart from the whites or whether one or the other sex was more vulnerable to modify his personality structure so as to be in phase with the white majority. The results of the present study which indicated that both the male and female native personalities differ significantly from the Caucasians would tend to indicate that both native sexes share in their resistance to modify their personalities in accordance with the white society.

The present author is of the opinion that the difference in personalities between the natives and whites is due to a communication barrier. For as Renaud (1964) suggests, "among Indian people there is little psychological awareness or recognition that they need other human beings outside the reserve and that the other human beings need them (p. 8)". One might speculate that the words which best describe the relationship between the white man and his native counterpart are mutual tolerance and indifference. The system of "reserves" is no doubt a significant factor in keeping alive the native cultural values as well as giving them a sanctuary to which they are able to retreat when life in the white community becomes too unbearable. Perhaps the abolition of the reserve system is required in order to bring about a greater compatibility between the two cultures and a subsequent meaningful interaction of interpersonal relationships.

#### Intra-racial Personality Differences

Questions two through six which were presented in the introduction section of this thesis and to be answered by the present study were concerned with intra-racial differences between native Ojibwa Indians on the basis of sex, level of acculturation, stream of education, scholastic achievement and place of residence while attending school. The results of the study indicated four of the nine groups compared had significant personality differences. (Appendix J, p. 91) That which was most noticeable was the absence

of significant differences within the female population, indicating a minimal degree of variability in personality compared to the more fluid personality structure of the native male. These results tend to support Spindler and Spindler (1957) and Caudill's (1949) belief that the native female is more adept in emotional control hypothesizing that the native female role is pretty well defined at birth involving maintenance of the hearth and the bearing of children. Therefore she would not be affected to any great extent by the strains of social disorganization and role confusion as would beset the male native.

(a) male versus female

Males compared to females were found to be significantly lower on traits of sociability (A-) and dependency (I-) while higher on traits of dominance (E+), social boldness (H+) and self sufficiency (Q<sub>2</sub>+). There was no significant difference between the male or female native personalities on either of the dimensions of anxiety or introversion-extraversion.

The presence of male superiority on traits of dominance and self sufficiency and female superiority on traits of sociability and dependency coincide with the expectation of personality sex differences which were found in Caucasian, Italian and Australian populations. (Cattell and Cattell 1969) Therefore, one might tentatively conclude that intra-racial personality differences



based on sex are on par with that found in Caucasian populations. As for the second stratum dimensions, Spindler and Spindler (1957) have postulated that the native female, unlike her male companion would evidence fewer symptoms of anxiety as a result of the minimal amount of role change to which the female had been subjected. Bryde (1966) in rebuttle, maintained that the female native would be more anxious and insecure than her male partner as a result of her confinement to reservation life. However, the results of the present study do not substantiate either hypothesis as no significant differences between the male and female natives on either of the dimensions of anxiety and introversion-extraversion were found.

(b) fly-in versus drive-in (male)

Male fly-in compared to male drive-in students were found to score lower on traits of dominance (E-) and individualism (J-) while higher on traits of sociability (A+). There was no significant difference between the male fly-in and drive-in students on either of the dimensions of anxiety or introversion-extraversion. The general conclusion which can be drawn from these results is that the male fly-in student has a more sociable and warmhearted approach to group participation in contrast to the male drive-in student who prefers independence of action which is apart from group participation.

These findings are contrary to the conjecture of the present author who was of the belief that the drive-in students would be more gregarious and show preference for interpersonal contact because of their extended affiliation with the white society. With reference to the observations of Smithers (1972)<sup>1</sup> it would appear from the present results that there is a dichotomy between the two native groups but that the criterion of separation, as evidenced in the present study, was based on adherence to or abstinence from group participation. Furthermore, the present results would also seem to refute Hallowell's (1950) hypothesis that native Ojibwa who lived in close liason (drive-in) with their white neighbours would develop traits of extraverted adjustment while those living in secluded areas of the north (fly-in) were more introverted.

One might account for the present findings by the philosophy of Boggs (1956, 1958) who maintains that the more acculturated (drive-in) student will show greater signs of independence and withdrawal resulting from a reduction in meaningful interaction between parent and child which is a by product of a lack of parental self role. Spindler (1958) says that the interaction of parent and child in the more acculturated Ojibwa family unit has become more "inconsistent, ambiguous, minimal, uncommunicative, and lacking in emotional commitment (p. 934)" The end result is a reliance on one's own initiative which would account for the presence of the traits of dominance and individualism for

1. Smithers, J. personal communications, 1972.

the drive-in students but doesn't go far enough in explaining why similar results were not obtained with the female fly-in and drive-in students.

(c) male 4yr. + 5yr. versus male occupation

Male 4yr. + 5yr. compared to male occupation students were found to score higher on traits of general intelligence (B+) and enthusiasm (F+). The male 4yr. + 5yr. students scored significantly higher of the second stratum trait of extraversion than the male occupation student.

The interest of the present author in considering this dimension was to determine the type of personality profile which was typical to the stream of education that an individual followed. The results of the study testify to a significant difference in personalities between the native male students in an academic and occupational stream of education. It would appear that the students in the academic course were characterized by an ability to perform abstract thinking and by an enthusiastic and extraverted nature. In contrast, native students in the occupational courses were characterized by concrete thinking and a nature which was introverted and lacking in enthusiastic interest. The female native population did not lend itself to such a dichotomy. Further investigation is required to account for the parameters surrounding such findings.

(d) male boarding versus male non-boarding

Male boarding students were found to score significantly lower than male non-boarding students on the trait of individualism (J-) but higher on the trait of patience (D+). The male boarding student appears to be more anxious and more introverted than the male non-boarding student.

The most significant finding of these results is the fact that the male native boarding student, unlike his non-boarding counterpart, is evidencing a higher level of anxiety. One might question whether the high state of arousal is not a direct result of the severance of family ties and the by product of his living in a cultural milieu which is foreign to his own cultural values. In addition, the presence of increased introversion for the boarding student may also be reflective of the institution of boarding. Evidence gathered from the boarding home questionnaire indicates that the native students maintain a high regard for their house-parents while data gathered from the personality assessment indicates that the native boarding students are introverted and anxious. Unfortunately one can only speculate as to the etiological factors responsible for such findings however it does point out the need for a more refined study into the psychological and social factors which are involved in boarding a native student in a foreign environment.

### Correlation of the H.S.P.Q. Factors Versus School Grade Averages

It was originally hoped that enough significant correlations between personality and school grade averages would be present within each group to be able to make assumptions as to the personality factors which favoured a criterion of achievement. Unfortunately, there were only one or two factors within each group which evidenced significant correlations. However, it was possible to salvage a part of the results by combining significant correlations from all groups combined (partialled only on the basis of sex) and formulating a tentative hypothesis from these data. The results indicated a tendency for the academically successful male native student to score higher on traits of general intelligence (B+), emotional stability (C+), patience (D+), social boldness (H+) and lower on traits of enthusiasm (F-) and dependency (I-). Those traits which correlate significantly with school grade average for the female native student are those of enthusiasm (F+), self confidence (O-), self sentiment ( $Q_3$ +) and relaxation ( $Q_4$ -).

The aforementioned results suggest that even though the life style and values of the native students are different from the whites, a well balanced and stable personality structure shows a strong tendency toward academic achievement. The fact that intelligence did not show a significant correlation with scholastic achievement for the native female may indicate: (a) a need for re-

evaluating the criterion to be used as indicative of scholastic potential, (b) a need to re-evaluate the validity of the test being used and (c) the suitability of using school grade averages as indicative of scholastic achievement.

The incentive to study the relationship between personality and academic achievement stemmed from the words of Warburton (1962, p. 205)

The failure of educational psychology to extend standardized mental tests into the personality field seems quite remarkable. Would it be ridiculous, for example, to stream children for stability as well as ability? Nearly every research that has been carried out in education in the past has assumed, in effect, that all children are equally anxious, equally introverted, and equally persistent, despite our personal knowledge that temperamental factors are of the utmost importance in achievement. It would be more fitting to assume that all children are equally intelligent.

Unfortunately, the present results testify to the need for further research to determine the interaction of personality and academic achievement for the native Ojibwa adolescent.

#### Prediction of School Grades from Personality Appraisal

The ability to predict scholastic achievement would be a valuable tool in the hands of school counsellors in planning an appropriate scholastic curriculum for the native high school student. However, because of the inability to find significant strong relationships with personality and school grade average in the present study, it seems very doubtful whether a simple crystal ball formula can be computed which is applicable to native Ojibwa students in general.

### Boarding Home Questionnaire

The incentive to probe the area of boarding home problems came from personal communications with parents of boarding home students (Gull Bay Reserve) who expressed dissatisfaction over the treatment their children were getting in their place of residence. However, conversation was not restricted to any specific age group and therefore references to problems may have occurred predominately in the lower age level. The results of the present study of grade nine and ten native high school students of Northwestern Ontario indicated very little dissatisfaction with their boarding homes. In one particular school, the counsellor maintained that the high rate of native school dropout in his school was the result of parents removing their children from the school setting with the pretence that their presence was required at home. Despite this one isolated incidence, it is generally agreed upon that Indian parents foresee education in the white schools to be a valuable asset to their children. (Baldwin 1957) Unfortunately for the Indian, immediate gains take preference to long term results.

If one were to accept that the present author's interpretation of responses which are most representative of a firm yet supportive home atmosphere are correct, then one need concur with the findings that scholastic achievement, for a native Ojibwa youth, is most predominate with students who live in a boarding home in which independence of action prevails. Self reliance (I-)

for the male and self disciplined nature ( $Q_3+$ ) for the female were two of the factors which correlated significantly with scholastic success and which emphasize the value of independence of action. By granting the native youth a greater autonomy to govern his own destiny, we may go far in reducing the anxiety which might be brought on through forceful compliance to the mores of the white man's rules.

Several conclusions can be drawn from the present response of the native students to the questionnaire (Appendix T & U, pp.101-102): (a) sanctions levied by houseparents are generally adhered to by the students, (b) extra curricular activity is minimal between houseparents and boarding home students, (c) houseparents do not maintain tight reigns on the students in scholastic matters and (d) it is generally agreed by the native students that the houseparents have their best interests at heart. Caution in accepting these results at face value should be adhered to since a halo effect may be the motivating factor in any one's response to such a questionnaire. However, in personal conversation with a number of the students following testing, it was apparent that compatibility between houseparent and student usually prevailed. Unfortunately, these results do not coincide with the finding that boarding home students, especially the male, show a greater degree of anxiety and introversion. One might hypothesize that anxiety is not resultant of the interaction of houseparent and student but rather a generalized reaction to the system of boarding in a



foreign environment which severs the security which he would ordinarily obtain in the midst of members of his own race or family.

Summary:

The results of the present study lend objective support to the contention that the native personality structure is significantly different from the whites, being characterized by an introverted, seclusive and self reliant nature. If one were to concede that the aboriginal personality structure was characterized by a "lack of warm interpersonal relationship, emotional indifference and a wariness and suspicious nature, Caudill 1949, p. 425" then one might tentatively conclude that their personality structure has remained quite stable over time despite increased acculturation. However, there was little or no evidence to suggest that the native Ojibwa has a high degree of generalized anxiety.

Comparisons made between native personality structures indicate a significant difference between male and female Ojibwa adolescents, but the male native's personality is more fluid than the female's personality since three of the four intra-racial comparisons made between male natives showed significant differences (boarding vs non-boarding, 4yr. + 5yr. vs occupation, fly-in vs drive-in) while none of the female intra-racial group comparisons showed significant personality differences. These findings would suggest that the native female personality struct-

ure is not as susceptible to modification through environmental changes as is the male personality structure.

The correlational analysis between school grade averages (criterion) and the 14 personality factors (predictors) of the H.S.P.Q. revealed that only one or two of the 14 factors within each group were significant. Analysis on the basis of all significant correlations combined and partialled only on the basis of sex, revealed as might be expected, that the academically successful native student had a well balanced and stable personality structure. The absence of a strong relationship between native personality and school grade averages dispelled any attempt at producing a predictive equation at this time.

Evidence gathered from the boarding home questionnaire and a correlational analysis of school grade averages and boarding vs non-boarding home students tends to suggest that scholastic achievement for native Ojibwa youth, is most predominate with students who live in a boarding home where a permissive and independent atmosphere prevails. A closer analysis of the boarding home questionnaire indicated that: (a) sanctions levied by houseparents are generally adhered to by the student, (b) extra curricular activity is minimal between houseparent and boarding home students, (c) houseparents do not maintain tight reigns on the students in scholastic matters and (d) it is generally agreed by the native students that the houseparents have their best interests at heart.

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## List of Appendices

A - Boarding Home Questionnaire	62 - 63
B - Jr.-Sr. H.S.P.Q. Test Booklet - Form A (1968-69 Edition)	64 - 71
C - Jr.-Sr. H.S.P.Q. Test Booklet - Form B (1968-69 Edition)	72 - 79
D - t Tests of Significance Between IPAT and Native Ojibwa Raw Scores on Forms A + B (Male)	80
E - t Tests of Significance Between IPAT and Native Ojibwa Raw Scores on Forms A + B (Female)	81
F - Jr.-Sr. H.S.P.Q. Test Profile	82
G-1 - Tables for Converting Raw Scores to Stens for the Ojibwa Population (Males: Form A)	83
G-2 - Tables for Converting Raw Scores to Stens for the Ojibwa Population (Males: Form B)	84
G-3 - Tables for Converting Raw Scores to Stens for the Ojibwa Population (Males: Form A + B)	85
G-4 - Tables for Converting Raw Scores to Stens for the Ojibwa Population (Females: Form A)	86
G-5 - Tables for Converting Raw Scores to Stens for the Ojibwa Population (Females: Form B)	87
G-6 - Tables for Converting Raw Scores to Stens for the Ojibwa Population (Females: Form A + B)	88
H - Comparison of Native Groups on the Second Stratum Dimension of Anxiety - Assessed via "t" Tests of Significance	89
I - Comparison of Native Groups on the Second Stratum Dimension of Introversion-Extraversion - Assessed via "t" Tests of Significance	90
J - Summary Table of Native Ojibwa Personality Differences Assessed via Multiple Regression Analysis	91



## List of Appendices (cont'd)

K - Differences in Personalities Between Native Male and Female Ojibwa - Assessed via Multiple Regression Analysis	92
L - Differences in Personalities Between Native Male Drive-In and Native Male Fly-In Students - Assessed via Multiple Regression Analysis	93
M - Differences in Personalities Between Native Male 4yr. + 5 yr. and Native Male Occupational Students - Assessed via Multiple Regression Analysis	94
N - Differences in Personalities Between Native Male Achievers and Native Male Non-Achiever Students - Assessed via Multiple Regression Analysis	95
O - Differences in Personalities Between Native Male Boarding and Native Male Non-Boarding Students - Assessed via Multiple Regression Analysis	96
P - Differences in Personalities Between Native Female Fly-In and Native Female Drive-In Students - Assessed via Multiple Regression Analysis	97
Q - Differences in Personalities Between Native Female 4yr. + 5yr. and Native Female Occupation Students - Assessed via Multiple Regression Analysis	98
R - Differences in Personalities Between Native Female Achievers and Native Female Non-Achiever Students - Assessed via Multiple Regression Analysis	99
S - Differences in Personalities Between Native Female Boarding and Native Female Non-Boarding Students - Assessed via Multiple Regression Analysis	100
T - Frequency of Hits per Student on the Boarding Home Questionnaire	101
U - Number of Students Scoring Hits on Respective Questions	102
V - Profile of Significant Differences Between Male IPAT and Native Ojibwa Raw Scores on Forms A & B	103
W - Profile of Significant Differences Between Female IPAT and Native Ojibwa Raw Scores on Forms A & B	104

Listed in the columns on the extreme right of the page are the responses expected to produce firm yet supportive rapport between the houseparent and native boarder. Note: This paragraph and the subsequent X's in the body of the questionnaire were not a part of the questionnaire given to the students.

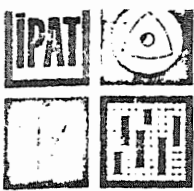
### Boarding Home Questionnaire

#### Instructions to Students:

Please answer the following questions as honestly and as fairly as you possibly can. Indicate your response by means of a check mark in the appropriate column at the right.

	Yes	No
1. Do your houseparents object to your staying out late on school days?	<u>X</u>	<u>      </u>
2. Do you help with the chores around your boarding home?	<u>X</u>	<u>      </u>
3. Do you stay away from your boarding home overnight?	<u>      </u>	<u>X</u>
4. Are you allowed to drink alcohol at your boarding home?	<u>      </u>	<u>X</u>
5. Are your friends allowed to come and visit you at your place of boarding?	<u>X</u>	<u>      </u>
6. Do your houseparents complain if you skip school without a good reason?	<u>X</u>	<u>      </u>
7. Do your houseparents take a genuine interest in your well being?	<u>X</u>	<u>      </u>
8. Do you participate in activities with your houseparents? e.e. fishing, skidoing, picnics etc.	<u>X</u>	<u>      </u>
9. Do your houseparents insist that you keep your room clean?	<u>X</u>	<u>      </u>
10. Do you feel that your houseparents place too many restrictions on your free time?	<u>      </u>	<u>X</u>
11. Do your houseparents disapprove of your friends?	<u>      </u>	<u>X</u>
12. If you came late for meals, do your houseparents complain?	<u>X</u>	<u>      </u>
13. Are you allowed to eat between meals at your boarding home?	<u>X</u>	<u>      </u>

	Yes	No
14. Is most of your spare time spent at your boarding home?	<u>X</u>	<u>          </u>
15. Do your houseparents allow you the same priveleges as anyone else in the home?	<u>X</u>	<u>          </u>
16. Do your houseparents see that you get up on time for school?	<u>X</u>	<u>          </u>
17. Do your houseparents check to see if you have done your homework?	<u>X</u>	<u>          </u>
18. Do you follow rules set down by the houseparents?	<u>X</u>	<u>          </u>
19. Can you confide in your houseparents if something bothers you?	<u>X</u>	<u>          </u>
20. If you have problems with your homework, do your houseparents try to help you solve them?	<u>X</u>	<u>          </u>
21. Do your houseparents complain about the clothes you wear or the length of your hair etc.	<u>          </u>	<u>X</u>
22. Do your houseparents try to keep the house quiet while you are studying?	<u>X</u>	<u>          </u>
23. If you ran short of money, could you borrow some from your houseparents?	<u>X</u>	<u>          </u>
24. Do you feel that your houseparents are only interested in the money they get from boarding you?	<u>          </u>	<u>X</u>
25. Do your houseparents restrict you from using some of the home facilities e.g. telephone, reference books etc.	<u>          </u>	<u>X</u>



# HSPQ

**WHAT TO DO:** You have a Booklet and an Answer Sheet. Write your name, age, etc., on the Answer Sheet where it tells you to.

The Booklet before you has in it questions about your interests and your likes and dislikes. Although you are to read the questions in *this* Booklet, *you must put your answers on the Answer Sheet*, making sure that the number of your answer *matches* the number of the question in the Booklet.

First, we shall give you two examples so that you will know exactly what to do. After each of the questions there are three answers. Read the following examples and fill in the right boxes where it says Example 1 and Example 2, on the Answer Sheet, below your name. Fill in the left-hand box if your answer choice is the "a" answer, the middle box if your choice is the "b" answer, and the right-hand box if you choose the "c" answer.

**EXAMPLES:**

- |                               |                                  |
|-------------------------------|----------------------------------|
| 1. Which would you rather do: | 2. If you have a quarrel, do you |
| a. visit a zoo,               | make friends again quickly?      |
| b. uncertain,                 | a. yes, b. in between, c. no.    |
| c. go up in an airplane?      |                                  |

As you see from these examples, there are *usually* no right or wrong answers, although sometimes a correct answer is expected. Each person is different and you should say only what is true for *you*. You can always find one answer that suits you a *little* better than the others, so never leave a question without marking one of the answers.

Inside you will find more questions like the ones above. When you are told to turn the page, begin with number 1 and go on until you finish all the questions. In answering them, please keep these four points in mind:

1. Answer the questions frankly and truthfully. There is no advantage in giving an untrue answer about yourself because you think it is the "right thing to say."
2. Answer the questions as quickly as you can. Don't spend too much time thinking about them. Give the first, natural answer that comes to you. Some questions may seem much like others, but no two are exactly alike so your answers will often be different too.
3. Use the middle answer *only* when it is *absolutely impossible* to decide on one of the other choices. In other words, the "a" or the "c" answer should be used *most* of the time.
4. Don't skip any questions. Sometimes a statement may not seem to apply to you, but answer every question, somehow.

If there is anything you don't understand, please ask your questions now. If you have no question now, but later on come across a word you don't know, ask the examiner then.

DO NOT TURN PAGE UNTIL TOLD TO DO SO

1. Have you understood the instructions?  
a. yes, b. uncertain, c. no.
2. At a picnic would you rather spend some time:  
a. exploring the woods alone,  
b. uncertain,  
c. playing around the campfire with the crowd?
3. In a group discussion, do you like to tell what you think?  
a. yes, b. sometimes, c. no.
4. When you do a foolish thing, do you feel so bad that you wish the earth would just swallow you up?  
a. yes, b. perhaps, c. no.
5. Do you find it easy to keep an exciting secret?  
a. yes, b. sometimes, c. no.
6. When you decide something, do you:  
a. wonder if you may want to change your mind,  
b. in between,  
c. feel sure you're satisfied with it?
7. Can you work hard on something, without being bothered if there's a lot of noise around you?  
a. yes, b. perhaps, c. no.
8. If friends' ideas differ from yours, do you keep from saying yours are better, so as not to hurt their feelings?  
a. yes, b. sometimes, c. no.
9. Do you usually ask someone else to help you when you have a hard problem?  
a. seldom, b. sometimes, c. often.
10. Would you say that *some* rules and regulations are stupid and out of date?  
a. yes, and I don't bother with them if I can help it,  
b. uncertain,  
c. no, most rules are necessary and should be obeyed.
11. Which of these says better what you are like?  
a. a dependable leader,  
b. in between,  
c. charming, good looking.
12. Do you sometimes feel, before a big party or outing, that you are not so interested in going?  
a. yes, b. perhaps, c. no.
13. When you rightly feel angry with people, do you think it's all right for you to shout at them?  
a. yes, b. perhaps, c. no.
14. When classmates play a joke on you, do you usually enjoy it as much as others without feeling at all upset?  
a. yes, b. perhaps, c. no.
15. Are there times when you think, "People are so unreasonable, they can't even be trusted to look after their own good"?  
a. true, b. perhaps, c. false.
16. Can you stay cheerful even when things go wrong?  
a. yes, b. uncertain, c. no.
17. Do you try to keep up with the fads of your classmates?  
a. yes, b. sometimes, c. no.
18. Do most people have more friends than you do?  
a. yes, b. uncertain, c. no.
19. Would you rather be:  
a. a traveling TV actor,  
b. uncertain,  
c. a medical doctor?
20. Do you think that life runs more smoothly and more satisfyingly for you than for many other people?  
a. yes, b. perhaps, c. no.
21. Do you have trouble remembering someone's joke well enough to tell it yourself?  
a. yes, b. sometimes, c. no.

22. Have you enjoyed being in drama, such as school plays?  
a. yes, b. uncertain, c. no.
23. "Mend" means the same as:  
a. repair, b. heal, c. patch.
24. "Truth" is the opposite of:  
a. fancy, b. falsehood, c. denial.
25. Do you completely understand what you read in school?  
a. yes, b. usually, c. no.
26. When chalk screeches on the blackboard does it "give you the shivers"?  
a. yes, b. perhaps, c. no.
27. When something goes all wrong, do you get very angry with people before you start to think what can be done about it?  
a. often, b. sometimes, c. seldom.
28. When you finish school, would you like to:  
a. do something that will make people like you, though you are poor,  
b. uncertain,  
c. make a lot of money?
29. Do you avoid going into narrow caves or climbing to high places?  
a. yes, b. sometimes, c. no.
30. Are you always ready to show, in front of everyone, how well you can do things compared with others?  
a. yes, b. perhaps, c. no.
31. Do you ask advice from your parents about the best things to do at school?  
a. often, b. sometimes, c. seldom.
32. Can you talk to a group of strangers without stammering a little or without finding it hard to say what you want to?  
a. yes, b. perhaps, c. no.
33. Do some types of movies upset you?  
a. yes, b. perhaps, c. no.
34. Would you enjoy more watching a boxing match than a beautiful dance?  
a. yes, b. perhaps, c. no.
35. If someone has been unkind to you, do you soon trust him again and give him another chance?  
a. yes, b. perhaps, c. no.
36. Do you sometimes feel you are not much good, and that you never do anything worthwhile?  
a. yes, b. perhaps, c. no.
37. When a group of people are doing something, do you:  
a. take an active part in what they are doing,  
b. in between,  
c. usually only watch?
38. Do you tend to be quiet when out with a group of friends?  
a. yes, b. sometimes, c. no.
39. Do people say you are a person who can always be counted on to do things exactly and properly?  
a. yes, b. perhaps, c. no.
40. When you read an adventure story, do you:  
a. just enjoy the story as it goes along,  
b. uncertain,  
c. get bothered whether it's going to end happily?
41. Does it bother you if you have to sit still and wait for something to begin?  
a. yes, b. in between, c. no.

42. Do you feel hurt if people borrow your things without asking you?  
a. yes, b. perhaps, c. no.
43. "Firm" is the opposite of:  
a. easy, b. kind, c. loose.
44. "Rich" is to "money" as "sad" is to:  
a. trouble, b. friends, c. land.
45. Have you always got along really well with your parents, brothers, and sisters?  
a. yes, b. in between, c. no.
46. If your classmates leave you out of a game, do you:  
a. think it just an accident,  
b. in between,  
c. feel hurt and angry?
47. Do people say you are sometimes excitable and scatterbrained though they think you are a fine person?  
a. yes, b. perhaps, c. no.
48. When you are on a bus or train, do you talk:  
a. in your ordinary voice,  
b. in between,  
c. as quietly as possible?
49. Which would you rather be:  
a. the most popular person in school,  
b. uncertain,  
c. the person with the best grades?
50. In a group of people, are you generally one of those who tells jokes and funny stories?  
a. yes, b. perhaps, c. no.
51. Do you like to tell people to follow proper rules and regulations?  
a. yes, b. sometimes, c. no.
52. Are your feelings easily hurt?  
a. yes, b. perhaps, c. no.
53. In a play, would you rather act the part of a famous teacher of art than that of a tough pirate?  
a. yes, b. perhaps, c. no.
54. Which course would you rather take:  
a. practical mathematics,  
b. uncertain,  
c. foreign language or drama?
55. Would you rather spend free time:  
a. by yourself, on a book or stamp collection,  
b. uncertain,  
c. working under others in a group project?
56. Do you feel that you are getting along well, and that you do everything that could be expected of you?  
a. yes, b. perhaps, c. no.
57. Do you have trouble acting like or being like other people expect you to be?  
a. yes, b. uncertain, c. no.
58. If you found you had nothing to do some evening, would you:  
a. call up some friends and do something with them,  
b. not sure,  
c. read a good book or work on a hobby?
59. Would you like to be extremely good-looking, so that people would notice you wherever you go?  
a. yes, b. perhaps, c. no.
60. When something important is coming up, such as a test or a big game, do you:  
a. stay very calm and relaxed,  
b. in between,  
c. get very tense and worried?
61. If someone puts on noisy music while you are trying to work, do you feel you *must* get away?  
a. yes, b. perhaps, c. no.

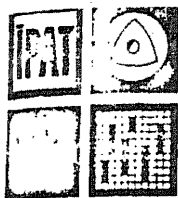
62. In dancing or music, do you pick up a new rhythm easily?  
a. yes, b. sometimes, c. no.
63. "Run" is to "pant" as "eat" is to:  
a. exercise, b. indigestion, c. sleep.
64. If Joan's mother is my father's sister, what relation is Joan's father to my brother?  
a. second cousin, b. grandfather, c. uncle.
65. Do you often make big plans and get excited about them, only to find that they just won't work out?  
a. yes, b. occasionally, c. no.
66. When things go wrong and upset you, do you believe in:  
a. just smiling,  
b. in between,  
c. making a fuss?
67. Do you often remember things differently from other people, so that you have to disagree about what really happened?  
a. yes, b. perhaps, c. no.
68. Are there times when you feel so pleased with the world that you just have to sing and shout?  
a. yes, b. perhaps, c. no.
69. When you are ready for a job, would you like one that:  
a. is steady and safe, even if it takes hard work,  
b. uncertain,  
c. has lots of change and meetings with lively people?
70. Do you like doing really unexpected and startling things to people?  
a. yes, b. once in a while, c. no.
71. If everyone were doing something you think is wrong, would you:  
a. go along with them,  
b. uncertain,  
c. do what you think is right?
72. Can you work just as well, without feeling uncomfortable, when people are watching you?  
a. yes, b. perhaps, c. no.
73. Would you rather spend a free afternoon:  
a. in a place with beautiful pictures and gardens,  
b. uncertain,  
c. in a duck shooting match?
74. Would you rather spend an afternoon by a lake:  
a. watching dangerous speed boat racing,  
b. uncertain,  
c. walking by the lovely shore with a friend?
75. When you are in a group, do you spend more time:  
a. enjoying the friendship,  
b. uncertain,  
c. watching what happens?
76. Can you always tell what your real feelings are, for example, whether you are tired or just bored?  
a. yes, b. perhaps, c. no.
77. When things are going wonderfully, do you:  
a. actually almost "jump with joy,"  
b. uncertain,  
c. feel good inside, while appearing calm?
78. Would you rather be:  
a. a builder of bridges,  
b. uncertain,  
c. a member of a traveling circus?
79. When something is bothering you a lot, do you think it's better to:  
a. try to ignore it until you cool off,  
b. uncertain,  
c. blow off steam?
80. Do you sometimes say silly things, just to see what people will say?  
a. yes, b. perhaps, c. no.
81. When you do poorly in an important game, do you:  
a. say, "This is just a game,"  
b. uncertain,  
c. get angry and "kick yourself"?



82. Do you go out of your way to avoid crowded buses and streets?  
a. yes, b. perhaps, c. no.
83. "Usually" means the same as:  
a. sometimes, b. always, c. generally.
84. The grandmother of the daughter of my brother's sister is my:  
a. mother, b. sister-in-law, c. niece.
85. Are you almost always contented?  
a. yes, b. in between, c. no.
86. If you keep breaking and accidentally wasting things when you are making something, do you keep calm just the same?  
a. yes, b. perhaps, c. no, I get furious.
87. Have you ever felt dissatisfied and said to yourself, "I bet I could run this school better than the teachers do"?  
a. yes, b. perhaps, c. no.
88. Would you rather be:  
a. someone who plans homes and parks,  
b. uncertain,  
c. a singer or member of a dance band?
89. If you had a chance to do something really wild and adventurous, but also rather dangerous, would you:  
a. probably not do it,  
b. not sure,  
c. certainly do it?
90. When you have homework to do, do you:  
a. very often just not do it,  
b. in between,  
c. always get it done on time?
91. Do you usually discuss your activities with your parents?  
a. yes, b. sometimes, c. no.
92. When the class is discussing something, do you usually have something to say?  
a. almost never,  
b. once in a while,  
c. always.
93. Do you stand up before your class without looking nervous and ill-at-ease?  
a. yes, b. perhaps, c. no.
94. Which would you rather watch on a fine evening:  
a. car racing,  
b. uncertain,  
c. an open-air musical play?
95. Have you ever thought what you would do if you were the only person left in the world?  
a. yes, b. not sure, c. no.
96. Do you learn games quickly?  
a. yes, b. in between, c. no.
97. Do you wish you could learn to be more carefree and lighthearted about your school work?  
a. yes, b. perhaps, c. no.
98. Are you, like a lot of people, slightly afraid of lightning?  
a. yes, b. perhaps, c. no.
99. Do you ever suggest to the teacher a new subject for the class to discuss?  
a. yes, b. perhaps, c. no.
100. Would you rather spend a break between morning and afternoon classes in:  
a. a card game,  
b. uncertain,  
c. catching up on homework?
101. When you are walking in a quiet street in the dark, do you often get the feeling you are being followed?  
a. yes, b. perhaps, c. no.

102. In talking with your classmates, do you dislike telling your most private feelings?  
a. yes, b. sometimes, c. no.
103. When you go into a new group, do you:  
a. quickly feel you know everyone,  
b. in between,  
c. take a long time to get to know people?
104. Look at these five words: *mostly, gladly, chiefly, mainly, highly*. The word that does not belong with the others is:  
a. mostly, b. gladly, c. highly.
105. Do you sometimes feel happy and sometimes feel depressed without real reason?  
a. yes, b. uncertain, c. no.
106. When people around you laugh and talk while you are listening to radio or TV:  
a. are you happy,  
b. in between,  
c. does it spoil things and annoy you?
107. If you accidentally say something odd in company, do you stay uncomfortable a long time and find it hard to forget?  
a. yes, b. perhaps, c. no.
108. Which would you rather read about:  
a. how to win at basketball,  
b. uncertain,  
c. how to be nice to everyone?
109. Are you best thought of as a person who:  
a. thinks, b. in between, c. acts?
110. Do you spend most of your weekly allowance for fun (instead of saving some for future needs)?  
a. yes, b. perhaps, c. no.
111. Do other people often get in your way?  
a. yes, b. in between, c. no.
112. How would you rate yourself?  
a. inclined to be moody,  
b. in between,  
c. not at all moody.
113. How often do you go places or do things with a group of friends:  
a. very often, b. sometimes, c. hardly ever.
114. What kind of movie do you like best?  
a. musicals, b. uncertain, c. war stories.
115. Do you get in trouble more often by saying to a group that wants to do something:  
a. "Let's go!"  
b. uncertain,  
c. "I'd rather not join in"?
116. When you were growing up, did you expect the world to be:  
a. kinder and more considerate than it is,  
b. uncertain,  
c. tougher and harder than it is?
117. Do you find it easy to go up and introduce yourself to an important person?  
a. yes, b. perhaps, c. no.
118. Do you think that often a committee of your classmates takes more time and makes poorer decisions than one person would?  
a. yes, b. perhaps, c. no.
119. Do you feel you are doing pretty much what you should be doing in life?  
a. yes, b. uncertain, c. no.
120. Do you sometimes feel so mixed up that you don't know what you are doing?  
a. yes, b. perhaps, c. no.
121. When someone is disagreeing with you, do you:  
a. let him say all he has to say,  
b. uncertain,  
c. tend to interrupt before he finishes?

122. Would you rather live:  
 a. in a deep forest, with only the song of birds,  
 b. uncertain,  
 c. on a busy street corner, where a lot happens?
123. If you were to work on a railroad, would you rather:  
 a. be a conductor and talk to the passengers,  
 b. uncertain,  
 c. be the engineer and run the train?
124. Look at these five words: *below, beside, above, behind, between*. The word that does not belong with the others is:  
 a. below, b. between, c. beside.
125. If someone asks you to do a new and difficult job, do you:  
 a. feel glad and show what you can do,  
 b. in between,  
 c. feel you will make a mess of it?
126. When you raise your hand to answer a question in class, and many others raise their hands too, do you get excited?  
 a. sometimes, b. not often, c. never.
127. Would you rather be:  
 a. a teacher, b. uncertain, c. a scientist?
128. On your birthday, do you prefer:  
 a. to be asked beforehand to choose the present you want,  
 b. uncertain,  
 c. to have the fun of getting a present that's a complete surprise?
129. Are you very careful not to hurt anyone's feelings or startle anyone, even in fun?  
 a. yes, b. perhaps, c. no.
130. If you were working with groups in class, would you rather:  
 a. walk around to carry things from one person to another,  
 b. uncertain,  
 c. specialize in showing people how to do one difficult part?
131. Do you take trouble to be sure you are right before you say anything in class?  
 a. always, b. generally, c. not usually.
132. Are you so afraid of what might happen that you avoid making decisions one way or the other?  
 a. often, b. sometimes, c. never.
133. When things are frightening, can you laugh and not be bothered?  
 a. yes, b. perhaps, c. no.
134. Do some books and plays almost make you cry?  
 a. yes, often, b. sometimes, c. no, never.
135. Would you like better, when in the country:  
 a. running a class picnic,  
 b. uncertain,  
 c. learning to know all the different trees in the woods?
136. In group discussions, do you often find yourself:  
 a. taking a lone stand,  
 b. uncertain,  
 c. agreeing with the group?
137. Do your feelings get so bottled up that you feel you could burst?  
 a. often, b. sometimes, c. seldom.
138. Which kind of friends do you like? Those who like to:  
 a. "kid around,"  
 b. uncertain,  
 c. be more serious?
139. If you were not a human being, would you rather be:  
 a. an eagle on a far mountain,  
 b. uncertain,  
 c. a seal, in a seal colony by the seashore?
140. Are you usually a very careful person?  
 a. yes, b. in between, c. no.
141. Do small troubles sometimes "get on your nerves" even though you know that they are not very important?  
 a. yes, b. perhaps, c. no.
142. Are you sure you have answered *every* question?  
 a. yes, b. perhaps, c. no.



# HSPQ

**WHAT TO DO:** You have a Booklet and an Answer Sheet. Write your name, age, etc., on the Answer Sheet where it tells you to.

The Booklet before you has in it questions about your interests and your likes and dislikes. Although you are to read the questions in *this* Booklet, *you must put your answers on the Answer Sheet*, making sure that the number of your answer *matches* the number of the question in the Booklet.

First, we shall give you two examples so that you will know exactly what to do. After each of the questions there are three answers. Read the following examples and fill in the right boxes where it says Example 1 and Example 2, on the Answer Sheet, below your name. Fill in the left-hand box if your answer choice is the "a" answer, the middle box if your choice is the "b" answer, and the right-hand box if you choose the "c" answer.

**EXAMPLES:**

- |   |  |
|---|--|
| 1. Which would you rather do:<br>a. visit a zoo,<br>b. uncertain,<br>c. go up in an airplane? | 2. If you have a quarrel, do you<br>make friends again quickly?<br>a. yes, b. in between, c. no. |
|---|--|

As you see from these examples, there are *usually* no right or wrong answers, although sometimes a correct answer is expected. Each person is different and you should say only what is true for *you*. You can always find one answer that suits you a *little* better than the others, so never leave a question without marking one of the answers.

Inside you will find more questions like the ones above. When you are told to turn the page, begin with number 1 and go on until you finish all the questions. In answering them, please keep these four points in mind:

1. Answer the questions frankly and truthfully. There is no advantage in giving an untrue answer about yourself because you think it is the "right thing to say."
2. Answer the questions as quickly as you can. Don't spend too much time thinking about them. Give the first, natural answer that comes to you. Some questions may seem much like others, but no two are exactly alike so your answers will often be different too.
3. Use the middle answer *only* when it is *absolutely impossible* to decide on one of the other choices. In other words, the "a" or the "c" answer should be used *most* of the time.
4. Don't skip any questions. Sometimes a statement may not seem to apply to you, but answer every question, somehow.

If there is anything you don't understand, please ask your questions now. If you have no question now, but later on come across a word you don't know, ask the examiner then.

**DO NOT TURN PAGE UNTIL TOLD TO DO SO**

1. Have you understood the instructions?  
a. yes, b. uncertain, c. no.
2. If you had to be a tree, would you prefer to be:  
a. a tall pine tree alone on a mountain top,  
b. not sure,  
c. an apple tree in a large orchard?
3. Do you have as many friends as most of your classmates do?  
a. yes, b. perhaps, c. no.
4. When you work, do you generally:  
a. find it hard to get started,  
b. in between,  
c. sit down and start right away?
5. Is your appetite as good as usual when eating just before an exam (or something upsetting)?  
a. yes, b. sometimes, c. no.
6. Do you have trouble thinking of things to say when talking to persons you dislike?  
a. yes, b. sometimes, c. no.
7. Do your folks say that you usually:  
a. sleep quietly,  
b. in between,  
c. toss about or talk in your sleep?
8. Do you think that as many as a dozen people now in your classroom will do better than you when they leave school?  
a. yes, b. not sure, c. no.
9. When someone is telling you what you ought to do (like a teacher or a minister in church), do you sometimes feel like laughing at him?  
a. yes, b. perhaps, c. no.
10. Would you say you are best described as:  
a. a person with lots of new ideas,  
b. in between,  
c. a very steady and responsible person?
11. Would you rather spend half an hour with:  
a. a book of interesting facts,  
b. uncertain,  
c. a comic book?
12. When it is dark in the bedroom, have you sometimes thought you've seen faces or people moving?  
a. yes, b. perhaps, c. no.
13. Do you enjoy subjects like mathematics (or science) more than drama (or historical plays)?  
a. yes, b. not sure, c. no.
14. Which are you more often in trouble for:  
a. being too active or noisy with the group,  
b. uncertain,  
c. not taking part in the group activities?
15. Does it bother you to ask friends to go to some trouble to help you, if you actually need it?  
a. yes, b. perhaps, c. no.
16. From day to day are you:  
a. in the same steady mood,  
b. uncertain,  
c. sometimes full of pep and sometimes worn out?
17. At a sports event, do you enjoy cheering for your team more than just watching other people?  
a. yes, b. perhaps, c. no.
18. Would you rather go to a:  
a. museum that has interesting things to see,  
b. uncertain,  
c. party with many people?
19. Would you rather be picked to go on a nationwide TV show than make the best class grades you ever made?  
a. yes, b. perhaps, c. no.
20. When your elders are correcting you on something, can you listen without speaking back?  
a. yes, b. sometimes, c. no.
21. When people interfere with your work, do you sometimes feel so angry you could hit them?  
a. yes, b. perhaps, c. no.

22. When friends use your things without asking, do you:  
a. tell them it's all right,  
b. in between,  
c. scold them and "tell them off"?
23. "Hollow" means the same as:  
a. empty, b. light, c. hungry.
24. "Vanish" is the opposite of:  
a. grow, b. appear, c. burst.
25. Can you keep calm when you think you should (even if things are very upsetting)?  
a. always, b. sometimes, c. practically never.
26. Do you sometimes wish that you were a different person from what you are?  
a. yes, b. perhaps, c. no.
27. When people explain something that is difficult and dull, do you:  
a. find your mind running on to other things,  
b. in between,  
c. just listen and wait till it's over?
28. Would you rather have a job as a:  
a. clerk in a store,  
b. not sure,  
c. mounted policeman?
29. Do you believe in being really careful what you say, instead of talking fast and freely as some people do?  
a. yes, b. perhaps, c. no.
30. Would you say that the people you really like are:  
a. kind of wild and noisy,  
b. just about average,  
c. on the quiet side?
31. Do you make the effort to go and speak to a new teacher or pupil at school, and introduce them around?  
a. yes, b. sometimes, c. no.
32. Do you think you have more fun in life than others in your family and circle of friends?  
a. yes, b. perhaps, c. no.
33. Do you sometimes get quite worried when you think back over things that happened during the day?  
a. yes, b. perhaps, c. no.
34. In spite of the danger would you like to go tiger hunting?  
a. yes, b. perhaps, c. no.
35. When you start a book and find it boring, do you:  
a. seldom finish it,  
b. uncertain,  
c. usually finish it anyway?
36. Have you ever felt upset because people called you careless or inattentive?  
a. yes, b. sometimes, c. no.
37. Do you like people with a lot of amusing things to say better than those who just say a few serious things?  
a. yes, b. perhaps, c. no.
38. In a lively group discussion do you often keep your ideas to yourself even though they seem better than some that are being talked about?  
a. yes, b. perhaps, c. no.
39. In making decisions, do you bother to consider everything, even the smaller facts?  
a. yes, b. perhaps, c. no.
40. How often do you have stomach aches?  
a. less than once a year,  
b. in between,  
c. more than once a month.
41. Do people who rave a lot about something often actually make you want to go against it?  
a. yes, b. perhaps, c. no.

42. Do you turn your back on friends if they laugh at you for being a little odd or different, especially about the clothes you wear?  
a. yes, b. sometimes, c. no.
43. "Responsible" is the opposite of:  
a. lighthearted, b. stupid, c. careless.
44. "Wear" is to "clothes" as "eat" is to:  
a. food, b. fork, c. beef.
45. When you plan something, are you full of hope and sure that all will go well?  
a. yes, b. sometimes, c. no.
46. If someone gets angry and shouts at you, do you:  
a. stay quiet and smiling,  
b. in between,  
c. get mad and shout back?
47. Before an exciting game, do you:  
a. get tense and wrapped up in what's coming,  
b. in between,  
c. keep quite calm?
48. When everything is turning out just exactly right, do you:  
a. feel very happy but look calm,  
b. in between,  
c. actually almost "jump for joy"?
49. Would you rather spend an evening:  
a. at a lively party,  
b. uncertain,  
c. working on a good hobby?
50. Do you like doing daring things to amuse people?  
a. yes, b. sometimes, c. no.
51. Are you usually patient with people who speak very fast or very slowly?  
a. yes, b. sometimes, c. no.
52. Do you have a feeling that you are searching for something that no one else understands or bothers about?  
a. yes, b. sometimes, c. no.
53. Whom do you admire more:  
a. a great poet and writer of plays,  
b. uncertain,  
c. a test pilot who flies dangerous missions?
54. How often have you been so breathless with enthusiasm that you had to tell everyone about it?  
a. seldom, b. sometimes, c. many times.
55. Would you rather spend two weeks in the summer:  
a. bird-watching and walking in the country with a friend or two,  
b. uncertain,  
c. being a leader of a group in a camp?
56. On an average day, how many times are you stopped from doing things you want to do?  
a. about once,  
b. in between,  
c. more than half a dozen times.
57. If a poor piece of your schoolwork were picked out for showing, would you:  
a. want to hide,  
b. uncertain,  
c. not mind too much?
58. Do you like to talk and play around with a group of friends on a street corner?  
a. yes, b. sometimes, c. no.
59. Do you sometimes snap your fingers when you are eager to answer a question in class?  
a. yes, b. perhaps, c. no.
60. When people try to boss you, do you usually:  
a. quietly go your own way,  
b. uncertain,  
c. answer them back and put them in their place?
61. Would you rather listen to:  
a. a dance band,  
b. uncertain,  
c. a good speaker on modern world problems?

62. In a discussion with classmates, do you usually tell everyone quite freely what you think?  
a. yes, b. perhaps, c. no.
63. "Part" is to "half" as "parent" is to:  
a. grandfather, b. father, c. son.
64. John is taller than Harry. Dick is not so tall as John. Who is the tallest?  
a. Dick, b. Harry, c. John.
65. Have you sometimes almost wished that you had never been born?  
a. yes, b. perhaps, c. no.
66. Do you feel jealous and furious when people overlook you, even though you know it may not be on purpose?  
a. never, b. sometimes, c. generally.
67. If people chatter while music is on, do you:  
a. feel the music is spoiled,  
b. in between,  
c. listen hard so that you no longer hear them?
68. Do you answer people politely, even when they ask questions about you that you think they ought not to ask?  
a. yes, b. perhaps, c. no.
69. Would you think it good to go out to a party (or to play games):  
a. only once a week or even less often,  
b. in between,  
c. almost every day of the week?
70. When people say something is wrong or mischievous, does that often make you want to try it anyway?  
a. yes, b. uncertain, c. no.
71. Would it be a good thing if those who want to quit school could, even if they haven't reached the proper age?  
a. yes, b. perhaps, c. no.
72. Can you put your thoughts into words easily?  
a. generally, b. sometimes, c. never.
73. If you had a chance to travel, would you go to see:  
a. new people and learn to understand their different ways of living,  
b. uncertain,  
c. engineering feats and remarkable sights?
74. Do you think people are silly to cry at movies?  
a. yes, b. not sure, c. no.
75. When you're sure someone has been unfair to you, do you find it easy to forget about it anyway?  
a. yes, b. perhaps, c. no.
76. Do you feel comfortable talking to your teachers about the things that bother you in school?  
a. yes, b. perhaps, c. no.
77. Do you sometimes feel worn out because of emotional struggles?  
a. yes, b. perhaps, c. no.
78. Do you avoid getting into group projects that take up a lot of your time?  
a. true, b. perhaps, c. false.
79. Do you believe in putting more time into homework than is actually asked?  
a. yes, b. perhaps, c. no.
80. Would you enjoy watching a sport (for example, a boxing match or football game) better:  
a. if you had a bet on who would win,  
b. uncertain,  
c. if you hadn't bet anything on it?
81. If people around show they are annoyed with you, do you still go along quite happily?  
a. yes, b. perhaps, c. no.



82. When you talk about things, is it hard to get your classmates to share your enthusiasm?  
a. yes, b. perhaps, c. no.
83. "Teach" means the same as:  
a. lead, b. explain, c. instruct.
84. If you have five coins and three of them are bent and four of them are silver, which of the following is certainly true:  
a. two silver coins are bent,  
b. one silver coin is bent,  
c. three silver coins are bent?
85. When everyone is watching you, can you work just as fast as usual and without mistakes?  
a. yes, b. uncertain, c. no.
86. Suppose you never got elected to any position in your class, would you still be quite satisfied?  
a. yes, b. perhaps, c. no.
87. Do you sometimes have nightmares about the disappearance of your parents or other people that you depend on?  
a. yes, b. perhaps, c. no.
88. In class do you believe in going on asking questions until you yourself are satisfied?  
a. yes, b. perhaps, c. no.
89. Do you like to dress for school:  
a. in a quiet style,  
b. in between,  
c. with some bright colors and fashionable styles?
90. In visiting a museum, do you like:  
a. just to see what's amusing and stop when you're tired,  
b. uncertain,  
c. to fill every minute, being shown around by someone who knows?
91. Are you known as a person who really works hard on projects that interest you?  
a. yes, b. uncertain, c. no.
92. When someone calls on you to defend one of your ideas, do you:  
a. find yourself "tongue-tied,"  
b. in between,  
c. always have a ready answer?
93. Do you enjoy going to parties where there are lots of people you don't know?  
a. yes, b. uncertain, c. no.
94. When you've hurt somebody's feelings:  
a. do you say, "They'll soon get over it,"  
b. in between,  
c. does it worry you to think about it?
95. Which do you object to more:  
a. having to look after younger children,  
b. uncertain,  
c. having to obey people who don't know things as well as you?
96. If something bad happens to discourage you, does your stomach "turn over" and your appetite vanish?  
a. hardly ever, b. sometimes, c. frequently.
97. When you try as hard and carefully as others do, are other boys and girls:  
a. still faster than you in getting done,  
b. about as fast,  
c. slower and not so good?
98. Would you rather have a summer job as:  
a. a group helper at a beach,  
b. uncertain,  
c. a forest ranger or a forester?
99. When you have work to do, do you usually:  
a. work steadily until the job gets done,  
b. in between,  
c. work hard for a while, then relax and come back later?
100. Do people ever tell you that you do things they would not expect a person like you to do?  
a. yes, b. sometimes, c. no.
101. When there is a big delay in something, do you usually get jittery and decide to leave rather than wait?  
a. often, b. sometimes, c. hardly ever.

102. Supposing they cost the same, would you rather live in:  
 a. a house out in the country with no one around,  
 b. uncertain,  
 c. a city apartment with lots of people around?
103. When a new boy (or girl) joins your class, does he (or she) get to know you as quickly as he does the others?  
 a. yes, b. perhaps, c. no.
104. Look at these five words: *trust, rely, learn, hope, believe*. The word that does not belong with the others is:  
 a. trust, b. learn, c. hope.
105. When you are happy, can some small thing quite suddenly make you sad?  
 a. yes, b. perhaps, c. no.
106. When your friends go somewhere without inviting you, do you:  
 a. think they just forgot,  
 b. in between,  
 c. feel upset and angry?
107. Would you rather give your spare pocket money toward:  
 a. a Christmas fund for children abroad,  
 b. uncertain,  
 c. a gift to your successful sports coach?
108. Do most people consider you a very calm, confident person, or a rather modest person who hangs back?  
 a. confident, b. in between, c. modest.
109. Do you prefer to have just a few close friends instead of a whole lot of acquaintances?  
 a. yes, b. in between, c. no.
110. Do you check to be sure you're doing a good job?  
 a. seldom, b. sometimes, c. almost always.
111. Would you like a school where you didn't have to go to all classes, but only those you found easiest?  
 a. yes, b. perhaps, c. no.
112. Do you feel afraid when you think you've forgotten something you should have done?  
 a. often, b. sometimes, c. seldom.
113. When invited to a party, are you always happy to go and pretty sure you'll do the right thing?  
 a. yes, b. perhaps, c. no.
114. On a visit in Spain, would you rather:  
 a. listen to a concert of old guitar music,  
 b. uncertain,  
 c. watch a bull fight?
115. Would you speak up in class in defense of a good friend if a teacher criticized him more than seemed right?  
 a. yes, b. perhaps, c. no.
116. Do you think story books make people seem:  
 a. nicer and more intelligent than they are in real life,  
 b. the same as they are,  
 c. less good company than they really are?
117. Do you find it easy to make new friends?  
 a. yes, b. uncertain, c. no.
118. When you are shown a new game do you:  
 a. wait till you see how other people do it,  
 b. uncertain,  
 c. get right in and try it out?
119. Do people say that no matter what happens you stay calm and self-controlled?  
 a. yes, b. uncertain, c. no.
120. Are there times when you do things you think you really shouldn't do?  
 a. yes, often, b. sometimes, c. very rarely.
121. Do you think parents have a right to punish children severely when they shout back at them?  
 a. yes, b. perhaps, c. no.

122. If in a show or play you do not get the part you can do well and naturally, would you ask:  
 a. to be left out altogether,  
 b. uncertain,  
 c. to try some other part?
123. When you are older, which job would you prefer:  
 a. a school supervisor or inspector,  
 b. undecided,  
 c. a designer of factories?
124. Look at these five words: *and, but, if, although, now*. The word that does not belong with the others is:  
 a. but, b. now, c. although.
125. When you have to decide things in a hurry, do you stay happy with your decision?  
 a. usually, b. sometimes, c. very rarely.
126. When you are studying, especially for tests, and there is noise around, do you:  
 a. get really annoyed.  
 b. in between,  
 c. just keep on studying?
127. If you were a newspaper reporter would you rather report on:  
 a. movies and shows,  
 b. uncertain,  
 c. political events?
128. How are you at seeing that people helping you on a job really do it properly?  
 a. better than most,  
 b. about the same as most,  
 c. perhaps not so good as most.
129. Do you prefer classmates who:  
 a. are more quiet and thoughtful,  
 b. in between,  
 c. have a quick, witty "reply" for wisecracks?
130. When you see a hungry, homeless cat in the street, do you:  
 a. leave it to the man whose job it is to pick up strays,  
 b. uncertain,  
 c. take it home while you find out what can be done?
131. If you were given a lot of money and didn't have to work, would you:  
 a. work anyway,  
 b. in between,  
 c. not work at all?
132. Do your hands sometimes tremble and your heart beat fast when you get excited about speaking up in class?  
 a. yes, b. perhaps, c. no.
133. If you accidentally do something silly in front of people, can you laugh it off and go on, without feeling ashamed?  
 a. yes, b. perhaps, c. no.
134. Would you rather receive as a present:  
 a. a book of poetry and drama,  
 b. undecided,  
 c. a book about national sports teams?
135. When people are playing practical jokes, do you:  
 a. join in and enjoy the fun,  
 b. uncertain,  
 c. feel it's childish and wrong?
136. Do you, or did you when you were younger, think a lot about what you would do if you got lost on a journey?  
 a. yes, b. uncertain, c. no.
137. Are you sometimes bothered by useless thoughts you can't get rid of?  
 a. yes, b. perhaps, c. no.
138. In general, would you say that people would rather have you as a friend than as an enemy?  
 a. yes, much rather,  
 b. uncertain,  
 c. I don't think most people care one way or the other.
139. If you weren't a human being, would you rather be:  
 a. a seagull (or an eagle on a mountain),  
 b. uncertain,  
 c. a race horse in a large stable of horses?
140. When you read about great deeds, do you feel:  
 a. like trying to do the same,  
 b. uncertain,  
 c. that they are for someone else to do?
141. Do you sometimes feel nervous, so that sudden sounds annoy you?  
 a. yes, b. perhaps, c. no.
142. Are you sure you have answered *every* question?  
 a. yes, b. perhaps, c. no.

Inter - Racial Personality Differences

"t" Tests of Significance between IPAT and

Native Ojibwa Raw Scores on Forms A + B

(Male)

IPAT Norms

Native Ojibwa

N = 1587

N = 82

	$\bar{X}$	S.D.	$\bar{X}$	S.D.	t	Signif.
A	21.10	5.38	18.76	6.23	t = 3.81	***
B	13.34	3.77	12.04	3.02	t = 3.07	**
C	20.65	5.72	19.63	5.26	t = 1.58	
D	20.07	5.65	20.16	4.50	t = .14	
E	20.48	4.25	18.76	3.79	t = 3.59	***
F	20.42	5.83	18.16	4.69	t = 3.45	***
G	22.70	5.79	21.20	5.16	t = 2.30	*
H	21.40	5.51	19.45	5.02	t = 3.14	**
I	15.31	5.79	15.66	5.40	t = .54	
J	17.59	4.38	18.18	3.97	t = 1.19	
O	19.22	5.37	19.16	4.60	t = .10	
Q	18.03	5.37	19.35	4.68	t = 2.18	*
Q	21.26	5.21	20.10	3.98	t = 1.99	*
Q	20.71	5.52	20.04	4.89	t = 1.08	

p &lt; .05 \*

p &lt; .01 \*\*

p &lt; .001 \*\*\*

Inter - Racial Personality Differences

"t" tests of Significance between IPAT and

Native Ojibwa Raw Scores on Forms A + B

(Female)

IPAT Norms

Native Ojibwa

N = 1147

N = 89

	$\bar{X}$	S.D.	$\bar{X}$	S.D.	t	Signif.
A	25.2	6.0	21.56	5.72	t = 5.53	***
B	15.1	3.0	12.48	2.83	t = 7.96	***
C	17.3	6.3	17.90	6.12	t = .87	
D	21.0	6.4	19.79	5.00	t = 1.74	
E	15.1	4.2	16.06	3.60	t = 2.10	*
F	20.3	6.5	15.70	4.63	t = 6.55	***
G	24.6	6.0	22.18	5.30	t = 3.69	***
H	18.5	6.4	17.51	5.11	t = 1.42	
I	26.5	5.5	23.22	4.59	t = 5.48	***
J	16.4	4.8	19.27	4.25	t = 5.48	***
O	21.5	5.8	21.33	4.88	t = .27	
Q <sub>2</sub>	14.1	5.9	17.49	4.64	t = 5.29	***
Q <sub>3</sub>	20.3	5.5	20.90	4.61	t = 1.00	
Q <sub>4</sub>	22.3	5.9	21.89	5.58	t = .63	

$p < .05$  \*  
 $p < .01$  \*\*  
 $p < .001$  \*\*\*

PREVIOUSLY COPYRIGHTED MATERIALS  
IN APPENDIX F NOT COPYRIGHTED.  
LEAF 82.

Derived Neuroticism \_\_\_\_\_ Achievement \_\_\_\_\_  
Leadership \_\_\_\_\_ Creativity \_\_\_\_\_

Comments: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Name: \_\_\_\_\_ Age: \_\_\_\_\_ Sex: \_\_\_\_\_ Grade in School: \_\_\_\_\_ Date: \_\_\_\_\_

Factor	Raw Score			Stem Score	Low Score Description	Standard Ten Score (STEN)										High Score Description
	Form A/C	Form B/D	Total			1	2	3	4	5	6	7	8	9	10	
A					RESERVED, DETACHED, CRITICAL, ALOOF, STIFF (Slothymia)	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	WARMHEARTED, OUTGOING, EASY-GOING, PARTICIPATING (Affectothymia, formerly Ectothymia)
B					DULL, CONCRETE-THINKING (Lower intelligence)	•	•	•	•	•	•	•	•	•	•	BRIGHT, ABSTRACT-THINKING (Higher intelligence)
C					AFFECTED BY FEELINGS, EMOTIONALLY LESS STABLE, EASILY UPSET, CHANGEABLE (Lower ego strength)	•	•	•	•	•	•	•	•	•	•	EMOTIONALLY STABLE, MATURE, FACES REALITY, CALM (Higher ego strength)
D					UNDEMONSTRATIVE, DELIBERATE, INACTIVE, STODGY (Phlegmatic temperament)	•	•	•	•	•	•	•	•	•	•	EXCITABLE, IMPATIENT, DEMANDING, OVERACTIVE, UNRESTRAINED (Excitability)
E					OBEDIENT, MILD, EASILY LED, DOCILE, ACCOMMODATING (Submissiveness)	•	•	•	•	•	•	•	•	•	•	ASSERTIVE, AGGRESSIVE, COMPETITIVE, STUBBORN (Dominance)
F					SOBER, TACITURN, SERIOUS (Desurgency)	•	•	•	•	•	•	•	•	•	•	ENTHUSIASTIC, HEEDLESS, HAPPY-GO-LUCKY (Surgency)
G					DISREGARDS RULES, EXPEDIENT (Weaker superego strength)	•	•	•	•	•	•	•	•	•	•	CONSCIENTIOUS, PERSISTENT, MORALISTIC, STABLE (Strongest superego strength)
H					SHY, TIMID, THREAT-SENSITIVE (Threclia)	•	•	•	•	•	•	•	•	•	•	ADVENTUROUS, "THICK-SKINNED," SOCIALLY BOLD (Formia)
I					TOUGH-MINDED, REJECTS ILLUSIONS (Horria)	•	•	•	•	•	•	•	•	•	•	TENDER-MINDED, SENSITIVE, CLINGING, OVER-PROTECTED (Premia)
J					ZESTFUL, LIKES GROUP ACTION (Zepia)	•	•	•	•	•	•	•	•	•	•	CIRCUMSPECT INDIVIDUALISM, REFLECTIVE, INTERNALLY RESTRAINED (Coasthenia)
O					SELF-ASSURED, COMPLACENT, SECURE, PLACID, SERENE (Untroubled adequacy)	•	•	•	•	•	•	•	•	•	•	APPREHENSIVE, SELF-REPROACHING, INSECURE, WORRYING, TROUBLED (Guilt proneness)
Q <sub>2</sub>					SOCIALLY GROUP-DEPENDENT, A "JOINER" AND SOUND FOLLOWER (Group dependency)	•	•	•	•	•	•	•	•	•	•	SELF-SUFFICIENT, PREFERS OWN DECISIONS, RESOURCEFUL (Self-sufficiency)
Q <sub>3</sub>					UNCONTROLLED, LAX, FOLLOWS OWN URGES, CARELESS OF SOCIAL RULES (Low self-sentiment integration)	•	•	•	•	•	•	•	•	•	•	CONTROLLED, EXACTING WILL POWER, SOCIALLY PRECISE, COMPULSIVE, (High strength of self-sentiment)
Q <sub>4</sub>					RELAXED, TRAILOFF, TORPID, UNFRUSTRATED, COMPOSED (Low ego strength)	•	•	•	•	•	•	•	•	•	•	TENSE, FRUSTRATED, DRIVEN, OVERWROUGHT, FRETFUL (High ego strength)

## SECOND-ORDER AND DERIVED SCORES

Second Stratum: Extroversion \_\_\_\_\_ Anxiety \_\_\_\_\_ Achievement \_\_\_\_\_  
 Introversion \_\_\_\_\_ Independence \_\_\_\_\_ Creativity \_\_\_\_\_

A sten of 1 2 3 4 5 6  
 by about 2.3% 4.4% 9.2% 15.0% 19.1% 19.1% 15.0% 9.2% 4.4% 2.3% of teenagers

Comments: \_\_\_\_\_

Tables for Converting Raw Scores to  
Stems for the Ojibwa Population

(Males: Form A N = 99)

Factor	Stem Score										Mean	S.D.
	1	2	3	4	5	6	7	8	9	10		
	Raw Score											
A	0-1	2-3	4-5	6-7	8	9-10	11-12	13-14	15-16	17-20	8.90	3.80
B	0-1	2	3	4	5	6	7	8	9	10-20	5.52	2.04
C	0-3	4	5-6	7	8-9	10-11	12	13-14	15	16-20	9.51	3.04
D	0-4	5	6-7	8	9-10	11	12	13-14	15	16-20	10.06	2.87
E	0-3	4-5	6	7	8-9	10	11	12-13	14	15-20	9.15	2.64
F	0-2	3	4-5	6	7-8	9	10-11	12	13-14	15-20	8.29	2.95
G	0-3	4	5-6	7	8-9	10	11-12	13	14-15	16-20	9.46	3.03
H	0-3	4-5	6	7-8	9	10	11-12	13	14-15	16-20	9.51	2.83
I	0	1-2	3-4	5	6-7	8-9	10	11-12	13-14	15-20	7.49	3.36
J	0-3	4	5	6-7	8	9-10	11	12-13	14	15-20	8.78	2.88
O	0-3	4	5-6	7	8-9	10	11	12-13	14	15-20	9.12	2.80
Q <sub>2</sub>	0-4	5-6	7	8	9-10	11	12-13	14	15	16-20	10.23	2.78
Q <sub>3</sub>	0-4	5	6-7	8	9	10-11	12	13-14	15	16-20	9.86	2.77
Q <sub>4</sub>	0-3	4	5-6	7	8-9	10-11	12	13-14	15	16-20	9.55	3.17



Tables for Converting Raw Scores to  
Stems for the Ojibwa Population

(Males: Form B N = 82)

Factor	<u>Stem Score</u>										Mean	S.D.
	1	2	3	4	5	6	7	8	9	10		
	<u>Raw Score</u>											
A	0-2	3-4	5-6	7-8	9	10-11	12-13	14	15-16	17-20	9.77	3.49
B	0-2	3	4	5	6	7	8	9	9	10-20	6.35	1.75
C	0-3	4-5	6	7-8	9-10	11	12-13	14-15	16	17-20	10.10	3.32
D	0-4	5	6	7-8	9	10-11	12	13-14	15	16-20	9.85	2.86
E	0-5	6	7	8	9	10	11	12	13	14-20	9.80	2.02
F	0-3	4-5	6	7-8	9	10-11	12	13-14	15	16-20	9.71	2.94
G	0-5	6	7-8	9	10-11	12-13	14	15-16	17-18	19-20	11.61	3.24
H	0-3	4-5	6	7-8	9	10-11	12	13-14	15-16	17-20	9.91	3.05
I	0-2	3	4-5	6	7-8	9-10	10-11	12	13-14	15-20	8.34	2.97
J	0-4	5	6	7-8	9	10	11	12	13-14	15-20	9.33	2.36
O	0-3	4-5	6	7-8	9-10	11	12-13	14	15-16	17-20	10.09	3.13
Q <sub>2</sub>	0-3	4	5-6	7	8-9	10	11-12	13	14-15	16-20	9.23	3.05
Q <sub>3</sub>	0-4	5-6	7	8	9-10	11	12	13	14-15	16-20	10.13	2.58
Q <sub>4</sub>	0-4	5-6	7	8-9	10	11	12-13	14	15-16	17-20	10.49	2.85

Tables for Converting Raw Scores to  
Stens for the Ojibwa Population

(Males: Form A + B N = 82)

Factor

Sten Score

1

2

3

4

5

6

7

8

9

10

Mean

S.D.

Raw Score

A

0-6

7-9

10-12

13-15

16-18

19-21

22-24

25-28

29-31

32-40

18.76

6.23

B

0-6

7

8-9

10

11-12

13

14-15

16

17-18

19-40

12.04

3.02

C

0-9

10-11

12-14

15-17

18-19

20-22

23-24

25-27

28-30

31-40

19.63

5.26

D

0-11

12-13

14-15

16-17

18-20

21-22

23-24

25-26

27-29

30-40

20.16

4.50

E

0-11

12-13

14

15-16

17-18

19-20

21-22

23-24

25-26

27-40

18.76

3.79

F

0-8

9-11

12-13

14-15

16-18

19-20

21-22

23-25

26-27

28-40

18.16

4.69

G

0-10

11-13

14-16

17-18

19-21

22-23

24-26

27-28

29-31

32-40

21.20

5.16

H

0-9

10-11

12-14

15-16

17-19

20-21

22-24

25-26

27-29

30-40

19.45

5.02

I

0-4

5-7

8-10

11-12

13-15

16-18

19-21

22-23

24-26

27-40

15.66

5.40

J

0-10

11-12

13-14

15-16

17-18

19-20

21-22

23-24

25-26

27-40

18.18

3.97

O

0-9

10-12

13-14

15-16

17-19

20-21

22-23

24-26

27-28

29-40

19.16

4.60

Q<sub>2</sub>

0-9

10-12

13-14

15-17

18-19

20-21

22-24

25-26

27-28

29-40

19.35

4.68

Q<sub>3</sub>

0-12

13-14

15-16

17-18

19-20

21-22

23-24

25-26

27-28

29-40

20.10

3.98

Q<sub>4</sub>

0-10

11-12

13-15

16-17

18-20

21-22

23-24

25-27

28-29

30-40

20.04

4.89

Tables for Converting Raw Scores to  
Stens for the Ojibwa Population

(Females: Form A N = 104.)

Factor

Sten Score

1	2	3	4	5	6	7	8	9	10	Mean	S.D.
<u>Raw Score</u>											
A 0-3	4-5	6	7-8	9-10	11	12-13	14	15-16	17-20	10.07	3.21
B 0-2	3	4	4	5	6	7	8	9	10-20	5.79	1.66
C 0-1	2-3	4-5	6	7-8	9-10	11-12	13	14-15	16-20	8.62	3.42
D 0-5	6	7	8	9-10	11	12	13-14	15	16-20	10.18	2.59
E 0-2	3	4	5-6	7	8	9	10-11	12	13-20	7.40	2.56
F 0-1	2-3	4	5-6	7	8	9-10	11	12-13	14-20	7.44	2.79
G 0-4	5	6-7	8	9-10	11	12	13-14	15	16-20	10.02	2.74
H 0-2	3-4	5	6-7	8	9	10-11	12	13-14	15-20	8.53	2.78
I 0-5	6-7	8	9-10	11	12-13	14-15	16	17-18	19-20	11.94	3.08
J 0-3	4	5-6	7	8	9-10	11	12-13	14	15-20	8.86	2.78
O 0-4	5	6-7	8	9-10	11	12-13	14	15-16	17-20	10.23	2.98
Q <sub>2</sub> 0-4	5	6	7-8	9	10	11	12-13	14	15-20	9.31	2.63
Q <sub>3</sub> 0-4	5-6	7	8	9-10	11	12	13	14-15	16-20	10.03	2.58
Q <sub>4</sub> 0-4	5	6-7	8-9	10	11-12	13	14-15	16-17	18-20	10.68	3.25

Tables for Converting Raw Scores to  
Stens for the Ojibwa Population

(Females: Form B N = 90)

<u>Factor</u>		<u>Sten Score</u>										Mean	S.D.
1	2	3	4	5	6	7	8	9	10				
<u>Raw Score</u>													
A	0-4	5-6	7-8	9	10-11	12	13-14	15-16	17	18-20	11.30	3.23	
B	0-3	4	5	5	6	7	8	9	10	10-20	6.68	1.63	
C	0-2	3-4	5	6-7	8-9	10	11-12	13-14	15	16-20	9.28	3.34	
D	0-3	4	5-6	7-8	9	10-11	12	13-14	15-16	17-20	9.70	3.19	
E	0-4	5	6	7	8	9	10	11	12	13-20	8.62	2.01	
F	0-2	3-4	5	6	7-8	9	10-11	12	13-14	15-20	8.29	2.86	
G	0-5	6-7	8	9-10	11-12	13-14	15	16-17	18-19	20	12.30	3.49	
H	0-2	3	4-5	6-7	8	9-10	11-12	13	14-15	16-20	8.89	3.32	
I	0-6	7	8	9-10	11	12	13	14-15	16	17-20	11.34	2.55	
J	0-5	6	7	8-9	10	11	12-13	14	15	16-20	10.41	2.69	
O	0-4	5-6	7	8-9	10	11-12	13-14	15	16-17	18-20	10.99	3.03	
Q <sub>2</sub>	0-2	3	4-5	6	7-8	9	10-11	12	13-14	15-20	8.21	2.97	
Q <sub>3</sub>	0-4	5-6	7	8-9	10	11-12	13-14	15	16-17	18-20	10.93	3.17	
Q <sub>4</sub>	0-4	5-6	7	8-9	10-11	12	13-14	15	16-17	18-20	11.14	3.15	

# Stens for the Ojibwa Population

(Females: Form A + B N = 89)

## Factor

### Sten Score

	1	2	3	4	5	6	7	8	9	10	Mean	S.D.
	<u>Raw Score</u>											
A	0-10	11-12	13-15	16-18	19-21	22-24	25-27	28-30	31-32	33-40	21.56	5.72
B	0-6	7-8	9	10-11	12	13	14	15-16	17-18	19-40	12.48	2.83
C	0-5	6-8	9-11	12-14	15-17	18-20	21-24	25-27	28-30	31-40	17.90	6.12
D	0-9	10-12	13-14	15-17	18-19	20-22	23-24	25-27	28-29	30-40	19.79	5.00
E	0-8	9-10	11-12	13-14	15-16	17	18-19	20-21	22-23	24-40	16.06	3.60
F	0-6	7-8	9-11	12-13	14-15	16-18	19-20	21-22	23-24	25-40	15.70	4.63
G	0-11	12-14	15-16	17-19	20-22	23-24	25-27	28-30	31-32	33-40	22.18	5.30
H	0-7	8-9	10-12	13-14	15-17	18-20	21-22	23-25	26-27	28-40	17.51	5.11
I	0-14	15-16	17-18	19-20	21-23	24-25	26-27	28-30	31-32	33-40	23.22	4.59
J	0-10	11-12	13-15	16-17	18-19	20-21	22-23	24-25	26-27	28-40	19.27	4.25
O	0-11	12-14	15-16	17-18	19-21	22-23	24-26	27-28	29-31	32-40	21.33	4.88
Q <sub>2</sub>	0-8	9-10	11-12	13-15	16-17	18-19	20-22	23-24	25-26	27-40	17.49	4.64
Q <sub>3</sub>	0-11	12-13	14-16	17-18	19-20	21-23	24-25	26-27	28-30	31-40	20.90	4.61
Q <sub>4</sub>	0-10	11-13	14-16	17-19	20-21	22-24	25-27	28-30	31-33	34-40	21.89	5.58

Intra - Racial Personality Differences

Comparison of Native Groups on the Second  
Stratum Dimension of Anxiety - Assessed via  
"t" tests of Significance

		$\bar{X}$	S.D.	t	Signif.
Male - Total	(N = 99)	56.40	12.09	t = 1.64	(N.S.)
Female - Total	(N = 105)	53.64	11.98		
Male - Fly-In	(N = 25)	58.64	8.92	t = 1.07	(N.S.)
Male - Drive-In	(N = 74)	55.64	12.96		
Male - 4yr. + 5yr.	(N = 55)	56.10	13.53	t = .27	(N.S.)
Male - Occupation	(N = 44)	56.77	10.15		
Male - Achievers	(N = 56)	56.16	11.37	t = .39	(N.S.)
Male - Non-Achievers	(N = 31)	55.10	13.57		
Male - Boarding	(N = 56)	59.71	10.07	t = 3.26	**
Male - Non-Boarding	(N = 43)	52.09	13.22		
Female - Fly-In	(N = 23)	54.82	9.71	t = .53	(N.S.)
Female - Drive-In	(N = 82)	53.31	12.58		
Female - 4yr. + 5yr.	(N = 48)	53.89	12.81	t = .20	(N.S.)
Female - Occupation	(N = 57)	53.43	11.35		
Female - Achievers	(N = 72)	53.00	11.46	t = 1.62	(N.S.)
Female - Non-Achievers	(N = 21)	57.76	12.68		
Female - Boarding	(N = 49)	54.44	12.08	t = .64	(N.S.)
Female - Non-Boarding	(N = 56)	52.94	11.96		

p &lt; .05 \*

p &lt; .01 \*\*

p &lt; .001 \*\*\*

Intra - Racial Personality Differences

## Comparison of Native Groups on the Second

## Stratum Dimension of Intraversion-Extraversion

Assessed via "t" tests of Significance

			$\bar{X}$	S.D.	t	Signif.
Male	- Total	(N = 99)	32.90	9.55	t = 1.24	(N.S.)
Female	- Total	(N = 105)	31.41	7.60		
Male	- Fly-In	(N = 25)	32.48	8.66	t = .26	(N.S.)
Male	- Drive-In	(N = 74)	33.05	9.88		
Male	- 4yr. + 5yr.	(N = 55)	34.74	10.52	t = 2.18	*
Male	- Occupation	(N = 44)	30.61	7.69		
Male	- Achievers	(N = 56)	33.36	8.51	t = .27	(N.S.)
Male	- Non-Achievers	(N = 31)	32.77	11.23		
Male	- Boarding	(N = 56)	30.78	8.43	t = 2.60	*
Male	- Non-Boarding	(N = 43)	35.67	10.29		
Female	- Fly-In	(N = 23)	30.78	5.38	t = .45	(N.S.)
Female	- Drive-In	(N = 82)	31.59	8.13		
Female	- 4yr. + 5yr.	(N = 48)	30.06	7.41	t = 1.69	(N.S.)
Female	- Occupation	(N = 57)	32.56	7.63		
Female	- Achievers	(N = 72)	31.76	7.12	t = 1.26	(N.S.)
Female	- Non-Achievers	(N = 21)	29.38	8.90		
Female	- Boarding	(N = 49)	29.59	6.73	t = 2.35	*
Female	- Non-Boarding	(N = 56)	33.01	8.01		

p &lt; .05 \*

p &lt; .01 \*\*

p &lt; .001 \*\*\*

Intra - Racial Personality Differences  
 Summary Table of Native Ojibwa Personality Differences  
 assessed via Multiple Regression Analysis

Total		D.F.	F.	Signif.
Male (99)	vs. Female (105)	14/189	11.01	***
Male				
Fly In (25)	Drive In (74)	14/84	1.94	*
4yr. + 5yr. (55)	Occupation (44)	14/84	2.44	*
Achievers (56)	Non Achievers (31)	14/72	1.22	N.S.
Boarding (56)	Non Boarding (43)	14/84	2.13	*
Female				
Fly In (23)	Drive In (82)	14/90	.46	N.S.
4yr. + 5yr. (48)	Occupation (57)	14/90	1.39	N.S.
Achievers (72)	Non Achievers (21)	14/78	1.77	N.S.
Boarding (49)	Non Boarding (56)	14/90	1.77	N.S.

p < .05 \*  
 p < .01 \*\*  
 p < .001 \*\*\*



Intra - Racial Personality Differences

Differences in Personalities between Native Male and

Female Ojibwa - Assessed via Multiple Regression

## Analysis

Factor	Mean	S.D.	Reg. Coeff.	Error of Reg. Coeff.	t	Signif.
A	9.89	3.20	-.026	.012	-2.138	*
B	5.99	1.58	-.030	.018	-1.692	
C	9.31	2.91	-.019	.014	-1.374	
D	9.95	2.49	-.009	.014	-0.684	
E	8.69	2.12	.030	.015	2.003	*
F	8.30	2.51	.014	.012	1.131	
G	10.70	2.72	.013	.013	1.042	
H	9.14	2.67	.039	.015	2.584	*
I	9.87	3.18	-.072	.010	-7.102	***
J	9.26	2.32	-.013	.013	-1.031	
O	10.04	2.50	-.017	.015	-1.131	
Q <sub>2</sub>	9.34	2.49	.028	.014	1.956	*
Q <sub>3</sub>	10.20	2.25	-.011	.015	-0.776	
Q <sub>4</sub>	10.41	2.87	.005	.013	0.399	

$p < .05$  \*  
 $p < .01$  \*\*  
 $p < .001$  \*\*\*

Note: positive t value indicates a higher mean for the males  
 negative t value indicates a higher mean for the females

Intra - Racial Personality Differences

Differences in Personalities between Native Male Drive-In  
and Native Male Fly-In students - Assessed via  
Multiple Regression Analysis

Factor	Mean	S.D.	Reg. Coeff.	Error of Reg. Coeff.	t	Signif.
A	9.22	3.36	-.040	.020	-1.971	*
B	5.79	1.68	-.002	.027	-0.088	
C	9.74	2.68	-.007	.021	-0.350	
D	9.87	2.39	-.030	.023	-1.285	
E	9.51	1.95	.051	.025	2.045	*
F	8.81	2.58	.007	.018	0.408	
G	10.30	2.73	.027	.021	1.290	
H	9.66	2.61	.040	.025	1.590	
I	7.92	2.79	-.029	.017	-1.679	
J	8.98	2.31	.049	.020	2.386	*
O	9.54	2.42	.027	.024	1.137	
Q <sub>2</sub>	9.86	2.52	-.043	.023	-1.879	
Q <sub>3</sub>	9.93	2.18	-.010	.025	-0.394	
Q <sub>4</sub>	9.93	2.73	.003	.021	0.159	

p &lt; .05 \*

p &lt; .01 \*\*

p &lt; .001 \*\*\*

Note: positive t value indicates a higher mean for drive-in students  
negative t value indicates a higher mean for fly-in students

Intra - Racial Personality Differences

Differences in Personalities between Native Male 4yr. + 5yr.

and Native Male Occupational students - Assessed

via Multiple Regression Analysis

Factor	Mean	S.D.	Reg. Coeff.	Error of Reg. Coeff.	t	Signif.
A	9.22	3.36	-.023	.023	-1.036	
B	5.79	1.68	-.116	.029	-3.938	***
C	9.74	2.68	-.028	.023	1.192	
D	9.87	2.39	-.014	.026	-0.551	
E	9.51	1.95	-.008	.027	-0.300	
F	8.81	2.58	-.048	.020	-2.437	*
G	10.30	2.73	-.036	.024	-1.524	
H	9.66	2.61	.025	.028	0.879	
I	7.92	2.79	.013	.019	0.688	
J	8.98	2.31	-.003	.023	-0.115	
O	9.54	2.42	-.001	.026	-0.047	
Q <sub>2</sub>	9.86	2.52	.011	.026	0.411	
Q <sub>3</sub>	9.93	2.18	-.017	.028	-0.617	
Q <sub>4</sub>	9.93	2.73	.012	.023	0.505	

p &lt; .05 \*

p &lt; .01 \*\*

p &lt; .001 \*\*\*

Note: positive t value indicates a higher mean for occupational students  
 negative t value indicates a higher mean for 4yr. + 5yr. students

Intra - Racial Personality Differences

Differences in Personalities between Native Male Achievers  
and Native Male Non-Achiever Students - Assessed via  
Multiple Regression Analysis

Factor	Mean	S.D.	Reg. Coeff.	Error of Reg. Coeff.	t
A	9.26	3.51	.010	.025	0.405
B	5.86	1.67	.015	.034	0.439
C	9.81	2.66	.016	.027	0.584
D	9.90	2.50	-.042	.029	-1.417
E	9.51	1.93	-.052	.031	-1.704
F	8.72	2.59	-.016	.022	-0.714
G	10.31	2.83	.002	.027	0.077
H	9.81	2.64	.001	.031	0.029
I	7.86	2.91	-.062	.020	-3.043
J	8.87	2.32	-.012	.025	-0.474
O	9.31	2.36	.023	.031	0.723
Q <sub>2</sub>	9.77	2.48	-.010	.029	-0.328
Q <sub>3</sub>	9.87	2.26	-.019	.032	-0.588
Q <sub>4</sub>	9.80	2.62	.037	.027	1.361

Note: positive t value indicates a higher mean for achiever students  
negative t value indicates a higher mean for non-achiever students

Intra - Racial Personality Differences

Differences in Personalities between Native Male Boarding  
and Native Male Non-Boarding students -  
Assessed via Multiple Regression  
Analysis

Factor	Mean	S.D.	Reg. Coeff.	Error of Reg. Coeff.	t	Signif.
A	9.22	3.36	0.011	.023	0.501	
B	5.79	1.68	0.010	.030	0.333	
C	9.74	2.68	-0.033	.024	-1.385	
D	9.87	2.39	-0.060	.026	-2.273	*
E	9.51	1.95	0.025	.028	0.904	
F	8.81	2.58	-0.005	.020	-0.268	
G	10.30	2.73	0.008	.024	0.319	
H	9.66	2.61	0.021	.029	0.720	
I	7.92	2.79	-0.019	.019	-0.981	
J	8.98	2.31	0.052	.023	2.278	*
O	9.54	2.42	-0.013	.027	-0.483	
Q <sub>2</sub>	9.86	2.52	-0.028	.026	-1.074	
Q <sub>3</sub>	9.93	2.18	0.031	.028	1.115	
Q <sub>4</sub>	9.93	2.73	0.017	.024	0.703	

p < .05 \*  
p < .01 \*\*\*  
p < .001 \*\*\*\*

Note: positive t value indicates a higher mean for non-boarding students  
negative t value indicates a higher mean for boarding students

Intra - Racial Personality Differences

Differences in Personalities between Native Female Fly-In  
and Native Female Drive-In Students - Assessed via  
Multiple Regression Analysis

Factor	Mean	S.D.	Reg. Coeff.	Error of Reg. Coeff.	t
A	10.52	2.92	.019	.019	0.977
B	6.17	1.47	.005	.031	0.164
C	8.90	3.06	-.026	.022	-1.176
D	10.01	2.59	.014	.021	0.680
E	7.92	1.98	.022	.024	0.917
F	7.82	2.37	-.012	.021	-0.555
G	11.07	2.68	-.018	.020	-0.901
H	8.65	2.65	.001	.025	0.058
I	11.71	2.32	-.000	.020	-0.049
J	9.53	2.31	.020	.021	0.935
O	10.51	2.48	-.012	.023	-0.519
Q <sub>1</sub>	8.84	2.36	.017	.024	0.680
Q <sub>2</sub>	10.45	2.29	.002	.022	0.113
Q <sub>3</sub>	10.86	2.94	-.016	.021	-0.768

Note: positive t value indicates a higher mean for fly-in students  
negative t value indicates a higher mean for drive-in students

Intra - Racial Personality Differences

Differences in Personalities between Native Female 4yr. + 5yr.

and Native Female Occupation Students - Assessed via

## Multiple Regression Analysis

Factor	Mean	S.D.	Reg. Coeff.	Error of Reg. Coeff.	t
A	10.52	2.92	.002	.022	0.096
B	6.17	1.47	.079	.035	2.282
C	8.90	3.06	-.021	.025	-0.858
D	10.01	2.59	.015	.024	0.615
E	7.92	1.98	-.009	.027	-0.316
F	7.82	2.37	-.012	.024	-0.498
G	11.07	2.68	.045	.022	1.984
H	8.65	2.65	-.024	.028	-0.859
I	11.71	2.32	.011	.022	0.504
J	9.53	2.31	-.017	.024	-0.732
O	10.51	2.48	-.006	.026	-0.242
Q <sub>2</sub>	8.84	2.36	.042	.028	1.527
Q <sub>3</sub>	10.45	2.29	.012	.025	0.469
Q <sub>4</sub>	10.86	2.94	-.018	.024	-0.739

Note: positive t value indicates a higher mean for 4yr. + 5yr. students  
 negative t value indicates a higher mean for occupation students

Intra - Racial Personality Differences

Differences in Personalities between Native Female Achievers  
and Native Female Non-Achiever Students - Assessed via  
Multiple Regression Analysis

Factor	Mean	S.D.	Reg. Coeff.	Error of Reg. Coeff.	t
A	10.37	2.98	-.019	.018	-1.038
B	6.11	1.46	-.011	.030	-0.351
C	8.82	3.18	-.023	.022	-1.061
D	10.06	2.58	-.040	.021	-1.900
E	7.90	2.00	-.011	.023	-0.473
F	7.85	2.25	.026	.022	1.177
G	10.96	2.67	.042	.020	2.111
H	8.57	2.73	.027	.024	1.114
I	11.81	2.28	-.012	.020	-0.598
J	9.60	2.28	-.046	.021	-2.168
O	10.53	2.50	.057	.023	2.507
Q <sub>1</sub>	8.88	2.44	.004	.023	0.184
Q <sub>2</sub>	10.37	2.25	-.038	.022	-1.739
Q <sub>3</sub>	10.90	2.94	.018	.021	0.873
Q <sub>4</sub>					

Note: positive t value indicates a higher mean for non-achiever students  
negative t value indicates a higher mean for achiever students



Intra - Racial Personality Differences

Differences in Personalities between Native Female Boarding  
and Native Female Non-Boarding Students - Assessed via  
Multiple Regression Analysis

Factor	Mean	S.D.	Reg. Coeff.	Error of Reg. Coeff.	t
A	10.52	2.92	.003	.021	0.124
B	6.17	1.47	-.010	.034	-0.297
C	8.90	3.06	-.034	.024	-1.377
D	10.01	2.59	.011	.023	0.174
E	7.92	1.98	.042	.027	1.578
F	7.82	2.37	-.021	.023	-0.927
G	11.07	2.68	-.035	.022	-1.600
H	8.65	2.65	-.042	.027	-1.525
I	11.71	2.32	.004	.022	0.186
J	9.53	2.31	.027	.023	1.144
O	10.51	2.48	-.053	.026	-2.053
Q <sub>2</sub>	8.84	2.36	.027	.027	0.987
Q <sub>3</sub>	10.45	2.29	.013	.024	0.553
Q <sub>4</sub>	10.86	2.94	-.027	.023	-1.136

Note: positive t value indicates a higher mean for boarding students  
negative t value indicates a higher mean for non-boarding students

## Appendix T

Frequency of Hits per Student  
on the  
Boarding Home Questionnaire  
(N = 119)

Hits / 25	Number of Students Scoring Respective Hits	
25	.....	-
24	.....	1
23	.....	1
22	.....	8
21	.....	11
20	.....	<u>20</u>
		41 students scored 20/25 hits or better on questionnaire
19	.....	10
18	.....	7
17	.....	16
16	.....	12
15	.....	13
14	.....	2
13	.....	8
12	.....	3
11	.....	5
10	.....	<u>2</u>
		20 students scored 14/25 hits or less on questionnaire
9	.....	-
8	.....	-
7	.....	-
6	.....	-
5	.....	-
4	.....	-
3	.....	-
2	.....	-
1	.....	-

Number of Students Scoring Hits  
on Respective Questions

(Boarding Home Questionnaire)

(N = 119)

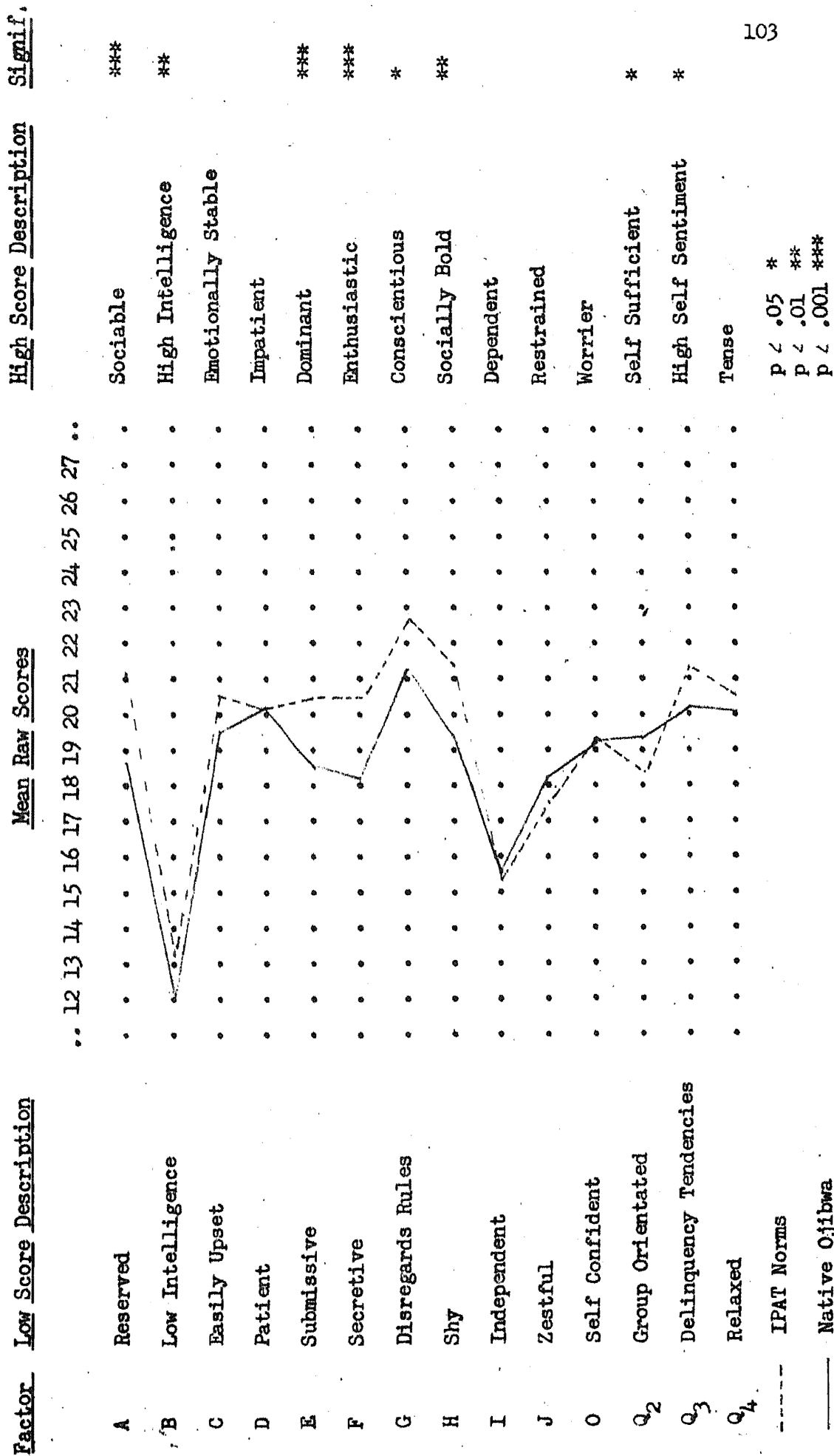
Question Number	Number of Students Scoring Hits
1	75
2	99
3	84
4	105
5	107
6	79
7	97
8	65
9	99
10	86
11	94
12	43
13	86
14	62
15	87
16	112
17	14
18	103
19	70
20	61
21	93
22	77
23	87
24	89
25	98

# Appendix V

## Inter - Racial Personality Differences

### Profile of Significant Differences Between Male

#### IPAT and Native Ojibwa Raw Scores on Forms A & B



Inter - Racial Personality Differences

Profile of Significant Differences Between Female

IPAT and Native Ojibwa Raw Scores on Forms A & B

